

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VI

Philadelphia, January, 1918

No. 4

CONTENTS

	PAGE
EDITORIALS	
PARISH ACCOUNTS AND REPORTS	105
PENNSYLVANIA MEETS ITS APPORTIONMENT	106
THE SYNOD OF THE PROVINCE OF WASHINGTON	106
MISCELLANEOUS	
WAR TIME PRAYERS	107
IN MEMORIAM	110
WEST PHILADELPHIA SUNDAY-SCHOOL ASSOCIATION	111
BUSINESS METHODS IN THE CHURCH	112
NOTES OF THE DIOCESAN WAR COMMISSION	113
LETTER FROM THE FRONT	114
A PARSON ON AN EXEMPTION BOARD	115
AN URGENT APPEAL	117
THE DAUGHTERS OF THE KING	117
EDUCATIONAL NOTES	118
USE WATER AND SAVE COAL	118
THE OLD SWEDES' TODAY	119
THE HOME FOR CONSUMPTIVES	120
THE ACTIVITIES OF A RURAL CHURCH	127
THE VALLEY FORGE MUSEUM	127
THE NEWS DEPARTMENT	124
THE BUSINESS PAGE	116
CONFIRMATION APPOINTMENTS FOR JANUARY AND FEBRUARY	116
THE DIOCESAN BULLETIN	117

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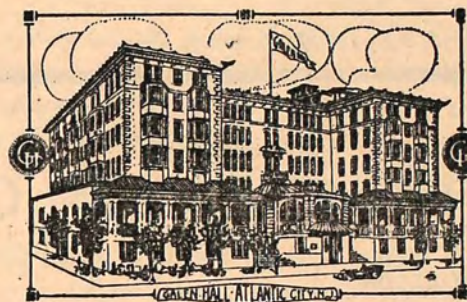
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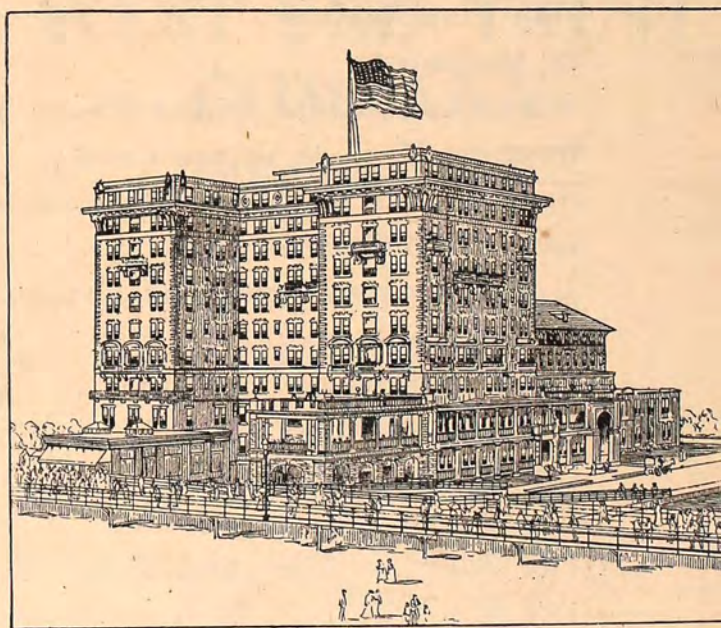
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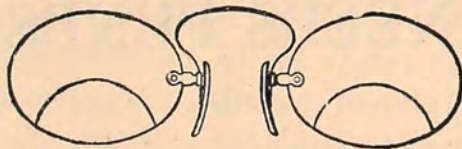
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Superintendent

H. CRESSON McHENRY,
General Secretary

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VI. No. 4

PHILADELPHIA, JANUARY, 1918.

15 cents a copy
\$1.00 a year

Parish Accounts and Reports

The last General Convention adopted a Canon which has also been adopted by our Diocesan Convention, requiring all parochial accounts to be made up, and all parochial reports to be made out for the *calendar year*. It is also provided that "All accounts, having to do with the receipt, and expenditure, or investments of money of all church organizations shall be audited at the close of each year by a certified public accountant; *Provided, however*, that if the amount of income for the year, as shown by the account shall be less than \$3000, or if a certified public accountant is not available, the audit may be made by an accountant bookkeeper in no way connected with the subject matter of the account."

Quite a number of questions are likely to arise in connection with the interpretation of this requirement.

Ambiguities For example, What are included in the phrase, "all church organizations?" Certainly it might include all organizations in any way connected with or under the control of the Church. An examination of the report of the committee which prepared the Canon, however, seems to indicate that only parishes and missions were intended to be included. At any rate, they certainly are included, and all wardens and treasurers of parishes must see that the accounts are made up for the year ending December 31st, 1917, and that they are properly audited.

Where the amount of the account is \$3000 or over it must be audited by a certified public accountant unless such an individual is "not available." We presume most vestries will assume that he is not "available" unless he can be gotten to do the work for nothing! For an auditor will go anywhere if he is paid enough. And what is the meaning of the phrase, "an accountant bookkeeper in no way connected with the subject matter of the account?" The report of the committee speaks of the necessity of his being "an outside per-

son," and also indicates that he should not be a member of the vestry, for he should be in a position to disapprove of the methods of the vestry, if necessary. There does not seem to be any objection to his being a member of the congregation, and certainly it would often be desirable that he should be, rather than have some outsider prying into the affairs of the parish.

The Secretary of our Convention desires us to call the attention of Clergy and Wardens to the fact that parochial reports must be made out for the whole of the year 1917, and not merely for the eight months that have elapsed since the last report. This applies both to the financial portion of the report and to the statistics of services, etc., as well. It will, of course, result in a certain amount of doubling up of figures, but that cannot be helped, a beginning has to be made some time, and the General Convention has ordered us to begin with a full year's report. These reports must be sent to the Secretary before February 1st, 1918.

Nothing is said in the Canon about the Parochial Reports being audited, the requirement discussed above applying only to the parochial accounts. But the Committee was authorized to prepare a blank form of parochial report for use throughout the Church, and on the back of the form of report adopted there are the words, "Examined and approved," and space for the date, and for three signatures, and the words "Parish Auditing Committee." If, therefore, the report is to be made as the General Convention has required, it must be examined and approved by a parish auditing committee of at least three members, and this requirement seems to cover the part of the report made out by the minister as well as that to be made out by the warden or treasurer, which is perhaps wise. If in any parish there is not an auditing committee in existence such a committee should be appointed for this purpose.

Parochial Reports

Auditing Committee

Who Shall Audit?

Apportionments

The situation as to the various apportionments which, like the poor, are ever with us, is as follows: The apportionments for General Missions and for the General Commission on Social Service are for the period ending December 31st, 1918. The Assessments for the Episcopal and Convention Funds, and for the Sustentation Fund are for the year ending April 30th, 1918. The apportionment for Diocesan Missions, usually called "The Budget," and for the Diocesan Board of Religious Education, and for the Diocesan Board of Social Service were all for the eight months ending December 31st, 1917, and if not already paid, they are in arrears, and should be paid as soon as possible. Technically we have at present no apportionments for those purposes, but soon after the 1st of February the amounts will be calculated and made known to the parishes and missions, and will cover the whole of the year ending December 31st, 1918.

To those who have had the patience to follow us thus far in these necessary, but rather tedious explanations we make the conventional acknowledgment, "We thank you!"



Pennsylvania Meets Its Apportionment

As we were about to go to press there reached us the report of the Treasurer of the Board of Missions, showing the totals of offerings for the domestic and foreign missionary work of the Church for the thirteen months ending the 31st of October. While the whole sum asked of the Church was not given, the contributions exceeded those of last year by over \$3000, and were larger than those of all other years but one. There was a falling off in the gifts from individuals of about \$20,000, and of about \$2000 each in the amounts given by the Woman's Auxiliary and the Junior Auxiliary. But these decreases were more than made up for by the very satisfactory increase of almost \$27,000 in the offerings from parishes. The Sunday-school offerings were smaller by the trifling amount of less than two-tenths of one per cent.

PENNSYLVANIA.

Thirty-nine Dioceses and Missionary Jurisdictions completed their apportionments, among them Pennsylvania. While the total amount given here was \$17,325 less than last year, it was more than \$10,000 above the amount asked of us. Ninety-eight parishes and missions gave as much or more than was asked of them. In the case of twelve parishes the offerings from the congregations, without the help of Sunday-schools or Auxiliaries amounted to more than their apportionment. Good Samaritan, Paoli and St. Martins-in-the-Field each gave more than twice the amount asked, and All Saints', Lower Dublin, almost four times. Some important parishes that not so very long ago took but little interest in the work of the Board of Missions are now found among those who have

done more than was asked of them. On the other hand, one parish which reports nearly six hundred communicants apparently did not give one cent to the Board except a small amount through the Sunday-school, and another large parish with a Sunday-school membership of over four hundred is only credited with a little over \$50 from the Sunday-school. On being confronted with such facts, one can only hope that some men may be converted, or at least eventually give place to men who will not practically withhold from their people opportunities for giving to the work of the Missionary Society of the whole church.



The Synod of the Province of Washington.

The third session of the Province of Washington was held in Philadelphia the third week in November. The attendance of Bishops and elected delegates was exceptionally good, and the interest of the sessions was sustained throughout. A considerable number of our Church people were given the opportunity to learn at first hand the possibilities of usefulness such gatherings contain. All who took the trouble to visit the Synod must have been impressed with the good sure to follow from the co-ordination and concentration which is, after all, the *raison d'être* of the Province as a part of church organization. From all accounts our own Province appears to be a leader in effective work, and its plans for more effective functioning are being rapidly adopted elsewhere. That it (the system) has come to stay, and has a real purpose to accomplish, none who will acquaint himself with the facts can any longer dispute. We advise all our readers to peruse with care the detailed summaries of the sessions, admirably given in the contemporary issues of our general Church papers.



The Province of Washington.

December 3, 1917.

RT. REV. PHILIP M. RHINELANDER, D. D.,
Bishop of Pennsylvania.

Right Reverend and Dear Sir:

The following resolution was adopted at the meeting of the Synod, November 20-22, 1917:

Resolved, That the Provincial Synod of Washington, assembled in Philadelphia, herewith assures the Bishop of Pennsylvania, the Bishop Suffragan of Pennsylvania, the local Committee of Arrangements, the Hospitality Committee, the Rector, Wardens and Vestrymen of St. James' Church and its choir, the Rector, Wardens and Vestrymen of the Church of the Holy Trinity and its choir, and those who arranged the Missionary and Religious Education exhibits, and all the churchmen and church women of Philadelphia who have generously ministered to the comfort and pleasure of the Synod, of the Synod's sincere appre-

ciation of the delightful hospitality and kind attentions accorded the members of the Synod during their sojourn in Philadelphia.

Sincerely yours,

THOMAS J. BIGHAM,
Secretary of the Synod.

✠ ✠

Chancel Furniture

If any parishes or missions have any chancel furniture, crosses or vases which they can spare they will please communicate with Bishop Garland. Such articles are needed in a mission about to be started and to properly equip some existing missions.

✠ ✠

War Time Prayers

"I will that men pray everywhere, lifting up holy hands, without wrath or doubting."—I Tim. 2: 8.

For Those in Authority.

MOST GRACIOUS GOD, we humbly beseech Thee as for the people of these United States in general, so especially for the President, the Congress, and all others in authority: that Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, and the safety, honor and welfare of our people; that all things may be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. All this we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour.

For Our Country.

ALMIGHTY GOD, who hast given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor, and glad to do Thy will. Save us from violence, discord and confusion. Defend our liberties, and perfect our unity by fashioning into one happy people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in Thy name we entrust the authority of government, to the end that there be justice and peace at home, and that through obedience to Thy law we show forth Thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail; through Jesus Christ our Lord.

For the Allied Nations.

ALMIGHTY LORD, who art a most strong tower to those who put their trust in Thee, to whom all things in heaven and earth do bow and obey, be now and evermore our defense; strengthen and guide this nation and our Allies, that we may labor valiantly for the establishment of Thy reign of law and love, of freedom and righteousness. In all parliaments and congresses may the divine ideals of truth,

justice and peace be had in honor, and stablish all in permanent fraternity, to the glory of Thy great name. Hear us, we beseech Thee, through the mediation of Thy Son, Jesus Christ our Lord.

For the Present Crisis.

GOD, who hast taught us in Thy holy Word that Thou dost not willingly afflict the children of men, grant that in the present time of warfare and distress of nations, our people may know Thy presence and obey Thy will. Remove from us arrogance and feebleness; give us courage and loyalty, tranquility and self-control, that we may accomplish that which Thou givest us to do, and endure that which Thou givest us to bear; through Jesus Christ our Lord.

For Our Army and Navy.

ETERNAL GOD, who alone spreadest out the heavens, and rulest land and sea, we commend to Thy almighty and most gracious protection Thy servants, the soldiers and sailors of the United States of America. Preserve them from the dangers by which they are encompassed, and from the violence of the enemy, and grant that they may be a safeguard to our country, and enable the inhabitants of the world, in peace and happiness, to serve Thee, their God, and that they may return in safety, with a thankful remembrance of Thy mercies; through Jesus Christ our Lord.

For Those in Training.

LORD OUR GOD, we ask Thy help and blessing for all those who are being prepared to take their part in the service and defense of their country. Grant that they may cheerfully submit to necessary discipline and training; shield them amid the temptations that may threaten them; make them strong and of a good courage to face the dangers that are before them, that in all things they may quit themselves like men, to Thy honor and their country's safety; for the sake of Him who suffered, died and rose again, for us, Thy Son, our Saviour Jesus Christ.

For Those in Hazardous Service.

ALMIGHTY GOD, who sittest on Thy throne judging right, we commend to Thy fatherly goodness the men serving our nation in this time of peril (particularly our airmen and others in hazardous employ), beseeching Thee to take into Thine own hand both them and the cause which they uphold. Be Thou their tower of strength, and give them courage in peril and danger. Make them bold through life or death to put their trust in Thee, who art the giver of all victory; through Jesus Christ our Lord.

For Those from Our Church in the Service.

GOD, the strength of all those who put their trust in Thee, bless, we pray Thee, the members of this congregation now in military service, and grant them protection from all harm, deliverance from all temptation, and if it be Thy will, a safe return; through Jesus Christ our Lord. Amen.

For the Sick and the Wounded.

O FATHER of mercies and God of all comfort, our only help in time of need, look down from heaven, we beseech Thee, behold, visit and relieve the sick and the wounded, both our own and of the enemy. Look upon them with the eyes of Thy mercy; preserve them from the temptations of the enemy; give them patience under their afflictions, and in Thy good time restore them to health, and enable them to lead the residue of their lives in Thy fear and to Thy glory. Or else give them grace so to take Thy visitation that, after this painful life is ended, they may dwell with Thee in life everlasting; through Jesus Christ our Lord.

For Prisoners and Captives.

GOD OF ALL COMFORT, who didst sustain Thy blessed Son when he was bound and scourged, and didst send an angel to deliver Thine apostles from imprisonment, mercifully befriend all prisoners and captives. Defend them from injustice and cruelty; uplift them by the angel of Thy presence; and in Thy good time restore them to liberty and glad service of Thee and of their country. For the sake of Him who through suffering and death has redeemed us, Jesus Christ our Lord.

A Prayer for the Dying.

O ALMIGHTY GOD, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the souls of those who are dying into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching Thee that they may be precious in Thy sight. Wash them, we pray Thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements they may have contracted in the midst of this miserable and wicked world, through the lusts of the flesh or the wiles of Satan, being purged and done away, they may be presented pure and without spot before Thee; through the merits of Jesus Christ Thine only Son our Lord.

For Those Who Have Died.

I NCLINE, O Lord, Thine ear to our prayers, and of Thy mercy bring Thy servants who have died in battle or from their wounds into the place of peace and light, and admit them to the fellowship of the blessed ones who have laid down their lives for their friends; through Jesus Christ our Lord. Amen.

For Workers in Hospitals.

O MERCIFUL GOD, whose blessed Son went about doing good, uphold with Thy strength and grace those who do service to the wounded and the sick; grant to the ministers of Thy Gospel faithfulness and love; to the physicians and surgeons wisdom and skill;

to the nurses and orderlies patience and sympathy; and in dangers, anxieties and labors, protect and bless them all; through Jesus Christ, our Lord.

For the Chaplains.

O LMIGHTY GOD, bless all spiritual ministrations, especially to the sick, the wounded and the dying. Guide Thy servants by Thy Holy Spirit so to speak the words of comfort and of peace, so to minister the strength and consolation of our holy religion, that living or dying all may desire to be Thine, and may know that there is none other name under Heaven given to man in whom and through whom they may receive health and salvation, but only the name of our Lord Jesus Christ.

For the Bereaved.

O MERCIFUL GOD and Heavenly Father, who has taught us in Thy holy Word that Thou dost not willingly afflict or grieve the children of men, look with pity, we beseech Thee, upon the sorrows of those bereaved by war. Remember them, O Lord, in mercy; endue their souls with patience under their affliction, and with resignation to Thy blessed will; comfort them with a sense of Thy goodness; lift up Thy countenance upon them and give them peace; through Jesus Christ our Lord.

For the Desolate and Oppressed.

O GOD, who healest those that are broken in heart, let the cry of the widows and of the fatherless children, and of the homeless, destitute and oppressed of all nations enter into Thine ears. Sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by Thy heavenly grace save them from despair, and when their work on earth is done, bring them into Thy Paradise, and wipe away all tears from off all faces, for the love of Him who for our sakes was crucified, Thy Son, our Saviour Jesus Christ.

For Our Enemies.

L ORD JESUS CHRIST, who has commanded us not to return evil for evil, but to pray for those who hate us, enable us by Thy blessed example and Thy loving spirit to offer a true prayer for all our enemies (and especially for those persons known to Thee who have wrought us harm). If in anything we have given just cause of offense, teach us to feel, and to confess, and to amend our fault, that a way of reconciliation may be found. Deliver us and them from the power of hatred, and may the peace of God rule in our hearts, both now and evermore.

For Divine Guidance.

U NTO THEE, O LORD, do we cry in the night of the world's darknes, for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of all men in Thy keeping? Remember

the desolated homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good; and make an end of war. By the love we bear towards fathers, brothers, lovers, sons; by the long agony of trench and battlefield and hospital; by the woe brought home to the hearts of mothers, and by the orphaned children's need, hasten Thou the coming of the ages of good-will. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate, and make us faithful and courageous. In the name of Him whose kingdom is our heart's desire, and whose will for men is love, our Lord and Saviour Jesus Christ.

For the Restoration of Peace.

O ALMIGHTY GOD, who canst bring good out of evil, and make even the wrath of men to turn to Thy praise; we beseech Thee so to dispose the issue of this war that we may be brought through strife to a lasting peace, and that the nations of the world may be united in a firmer fellowship for the promotion of Thy glory and the good of all mankind; through Jesus Christ our Lord.

An Evening Prayer for Wartime.

O GOD, who never sleepest and art never weary, Have mercy upon those who watch tonight; On the sentry that he may be alert,

On those who command that they may be strengthened with counsel,
On the sick that they may obtain sleep,
On the wounded that they may find ease,
On the faint-hearted that they may find hope again,
On the light-hearted, lest they forget Thee,
On the dying that they may find peace,
On the dead that they may have rest,
On the sinful that they may turn again,
And save us, O good Lord,
In Jesus' name. *Amen.*



Our Gift

Behold Thy sons, O Lord!
We give them back to Thee,
With outstretched arms and bleeding hearts,
On bended knee.
Wrought in Thy image, nurtured in Thy truth,
The brave, the strong, all-glorious in youth;
Guard this our priceless gift, in strife and stress,
O Lord of Righteousness!
Our noblest sons, O Lord!
We give them back to Thee.
Use them to glorify Thy name,
A ransom for the free.
Yet as we give Thee back Thine own today,
On bended knee with fervent hearts we pray,
Guard Thou our valiant sons on land and sea,
O Lord of Liberty. CAROLINE TICKNOR.

PASSING SOULS

A Hymn for War-Time, to be sung kneeling.

(This Hymn has been adopted for use in His Majesty's Chapels Royal. All profits on the sale of it will be devoted to war Charities.)

For the passing Souls we pray,
Saviour, meet them on the way,
Let their trust lay hold on Thee
Ere they touch Eternity.

Holy counsels long forgot
Breathe again 'mid shell and shot
Through the mist of life's last pain
None shall look to Thee in vain.

To the hearts that know Thee, Lord.
Thou wilt speak through flood or sword:
Just beyond the cannon's roar,
Thou art on that further Shore.

For the passing Souls we pray,
Saviour, meet them on their way;
Thou wilt hear our yearning call,
Who hast loved and died for all. Amen.
C. C.

For sale by The Streeter Press, Saco,
Maine, U. S. A.

THE FLAG.

We never knew how much the Flag
Could mean until he went away;
We used to boast of it and brag,
As something of a bygone day,
But now the Flag can start our tears
In moments of our greatest joy,
Old Glory in the sky appears
The symbol of our little boy.

We knew that sometimes people wept
To see the Flag go waving by;
We never guessed the griefs they kept,
We never understood just why,
But now our eyes grow quickly dim,
Our voices choke with sobs today;
The Flag is telling us of him,
Our little boy who's gone away.

We never knew the Flag could be
So much a part of human life;
We thought it beautiful to see
Before these bitter days of strife.
But now more beautiful it gleams,
And deeper in our heart it dwells;
It is the emblem of our dreams,
For of our little boy it tells.

(Copyright, 1917, by Edgar A. Guest.)

GERMAN PRISONERS

By JOSEPH LEE.

When first I saw you in the curious
street
Like some platoon of soldier ghosts in
gray,
My mad impulse was all to smite and
slay,
To spit upon you—tread you 'neath my
feet.
But when I saw how each sad soul did
greet
My gaze with no sign of defiant frown,
How from tired eyes looked spirits
broken down,
How each face showed the pale flag
of defeat,
And doubt, despair, and disillusionment,
And how were grievous wounds on
many a head,
And on your garb red-faced was other
red;
And how you stooped as men whose
strength was spent,
I knew that we had suffered each as
other,
And could have grasped your hand and
cried, "My brother!"

From *A Treasury of War Poetry.*

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

Rev. John Thompson Cole

The rector of Saint Paul's Church, Cheltenham, the Rev. John Thompson Cole, entered into rest at the Rectory on Tuesday afternoon, December 11th, in his 60th year. Funeral services were held from the Church on Friday, the 14th, the Bishop and Bishop Suffragan officiating, many of the clergy and a large concourse of friends and parishioners in attendance. He is survived by his widow and two children, a son and a daughter.

The deceased, the son of a clergyman, was an alumnus of the University of Virginia, and of the Alexandria Seminary. On his ordination in 1883, he offered himself for the Foreign Field, serving until 1894 in Japan. On his return to this country, after curacies in Louisville and Washington, he came to St. Paul's as Associate of the late Dr. Appleton, in 1898, succeeding to the rectorship on Dr. Appleton's death the following year. From 1895 to 1898 he served as Secretary of the American Church Missionary Society. A conscientious parish priest, enthusiastic Sunday School worker and indefatigable in parish visiting, Mr. Cole was conspicuous as a missionary worker. Ever since its formation he had been a member of our diocesan Central Missionary Committee and one of its most active workers. He was one of the delegates of the Provincial Synod and for several years served as a Trustee of the diocese. He was also for a long time one of the Missionary Committee of the Convocation of Norristown, whose sessions he rarely missed and in whose work he manifested an unfailing interest.

A year ago he was stricken by illness and for months his recovery appeared problematical. This fall, however, he seemed to be recovering and latterly had been more and more taking up the work of his parish. He had attended some of the sessions of the recent Synod and but a fortnight before his death at a meeting of the Clerical Brotherhood had in person received the congratulations of his brethren upon his seeming restoration to health. The end came suddenly and with but little warning. His death removes a faithful and beloved brother, a loving father and husband, a trusted and tried friend. Our diocese is the richer for the fruitful years of his ministry; all who have known him genuinely mourn his taking away.

Rev. Frederick Gardiner, L. H. D.

Dr. Gardiner, for the past three years the Secretary for Schools and Colleges in the Province of Washington, died very suddenly on Friday, December 7th. Death was due to an affection of the heart from which he had suffered for several years. He had been attending an informal conference in the University Club, Philadelphia, and while starting his automobile to return home fell unconscious to the ground. He was taken to a nearby hospital, but life was extinct before he reached there. The funeral services were held on Monday, the 10th, at St. Timothy's Church, Roxborough, conducted by the Rev. Samuel Upjohn, D. D., the Rev. H. W. Diller, of Pottsville (the Chairman of the Provincial Board of Religious Education) and the clergy of the parish. He is survived by his widow (who was Miss Sallie Merrick, of Roxborough), and three children, two sons, who are both lieutenants in the United States Naval Reserve, and a married daughter. Latterly he had made his home in Mt. Airy.

The deceased had had a noteworthy career as a priest and educator. Himself the son of a distinguished scholar—his father for many years was the occupant of the Chair of New Testament Interpretation in the Berkeley Divinity School. Dr. Gardiner graduated from Harvard with high honors in '80 and from Berkeley in '82. Later he pursued a post graduate course in science at Harvard, receiving the degree of M. A. from that university in '92. Ordained in '82 by Bishop Hare, the first seven years of his ministry were spent in South Dakota. Returning to the East he became rector at Pomfret, Conn., where he realized a dream of years by starting the Preparatory School for boys at that place which has since become so widely known. From there he was called to Lancaster as head of the Yeates Institute, which under him was removed from its old site to the present advantageous location. He held this position for fifteen years, during these years bringing this school to the front rank of the great preparatory schools in the East. Ill health obliging his retirement, after a period of recuperation, he found a congenial task in the work to which our Provincial Board summoned him three years ago and which, thanks to his painstaking efforts, has been thoroughly and effectively organized. He was a man of great culture and deep spirituality, deeply loved by all his intimates.

Mary A. Hubbard and Adelaide S. Hubbard

Entered into Life Eternal, at her aunt's home in Manchester, Mass., early Sunday morning, October 7, 1917,

Mary A. Hubbard, the beloved daughter of the late Rev. John P. Hubbard, a former Rector of St. Matthew's Church, Philadelphia.

For eighteen years she helped her father in the duties of the Parish, especially in the Sunday School, first in the Infant Department, then becoming interested in the fathers, who brought the little ones to the School, formed a Bible Class for men from a nucleus of a former class and these men who had been brought under her influence. A Bible student from her early youth, her beauty of character, her singular loving service for others, well fitted her for this work she had undertaken for her Master.

This class, under another leader, has continued these many years. To the last hours of her useful life, this class was constantly remembered in her prayers. In the service of our Parish, in the service of the Church at large, in the furtherance of its spiritual welfare, she was unwearied.

To the many who knew and loved her at St. Matthew's, her loss will be keen—yet we rejoice that she is with her loved ones and the Master she loved and served so faithfully.

On the following Saturday morning, October 13th, after a brief illness, Adelaide S. Hubbard, the widow of the Rev. John P. Hubbard, entered into Rest. She will be remembered by many of our Parishioners. She was faithful in her attendance at the services during Mr. Hubbard's Rectorship, although her frail health prevented her from entering actively into the Parish life. She was quiet and retiring, but keenly interested in the Parish and maintained that interest to the last.

Our love and sympathy go out to her daughters and son, thus doubly bereft.

H. R. B.

Robert M. Dunn

In the death of Mr. Dunn the Church on earth has lost a faithful communicant and St. Michael's Church, Germantown, a loyal and generous supporter. Two things we could always feel sure of; that Mr. Dunn, if in town, would be in his place in the Church every Sunday morning; and that he would always do his share to support whatever good work or project was undertaken in the Parish. The one was the natural expression of the other. Love for, and loyalty to, the worship of the Church expressed itself in interest in, and generosity to, the work of the Church. And I am glad to make mention of my personal gratitude for his constant kindness and encouragement to me which has been one of the many bright spots in my ministry in the Parish.

To his immediate family our warm

sympathy and prayers for their consolation go freely.

"May he rest in peace and light perpetual shine on him."

GILBERT PEMBER.

William Haddon

At a meeting of the teachers of the Sunday School of the Protestant Episcopal Free Church of St. John held September 9, 1917, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased Almighty God to remove from our midst William Haddon, for over twenty years a teacher in this Sunday School; and

Whereas, In view of his long association with it, it is just and fitting that we should place on record our appreciation of his services; therefore be it

Resolved, That in the death of William Haddon this Sunday School loses a faithful teacher, whose place will be hard to fill; one who always had the interests of it at heart and devoted to its welfare; and whose sincere and cheerful manner endeared him to us all.

Resolved, That we extend our heartfelt sympathies to his family in their sorrow.

Resolved, That a copy of these resolutions be sent to his family as a token of the high regard in which we held him.

G. B. M.

Charles L. Carpenter

It is with great regret that we note the death of Mr. Charles L. Carpenter, a long-time member of Gloria Dei (Old Swede) Church, as having occurred on Friday, November 9th, after a long and wasting illness. All who knew Mr. Carpenter loved him, and the heartfelt sympathy of all their friends go out to his wife and little son, and to Mr. and Mrs. J. L. Warner, the wife's parents, with whom they lived, in their bereavement. The funeral services were held at the house, on Tuesday, the 13th, and the interment was made in the burying ground of Gloria Dei Church.

"God's peace abide with him for evermore."

P. S.

Dr. Moses R. Knapp

In the death of Dr. Knapp, on November 16th, after a lingering illness of over a year, the Church of the Messiah, Gwynedd, and our community have lost one of their most valued and highly-esteemed members.

Dr. Knapp was born November 2nd, 1830, and has lived here since the age of 5 years. He has been in continuous practice for 61 years. He comes of a

family who lived in Center county, of this State, from Colonial days. Not only was he unexcelled even to the end as a practitioner, but he was much beloved for his courtly manner, so rare today, for his genial personality, and unfailing good humor. He was in reality young at the age of 87, keeping his interest in current affairs and in the modern developments of his branch of science.

A meeting of the Vestry was held after Service on the 18th and the following minute was recorded:

"Whereas, in the providence of Almighty God, Moses Rudolph Knapp, M. D., has been taken from the scenes of his earthly labors to life eternal in Paradise at the advanced age of 87;

"Be it resolved, that we, as a Vestry, record our personal loss in his death, at the same time thanking God that he was spared to live so many years of usefulness as a Vestryman of this Parish, and as a member of this community.

"Dr. Knapp was peculiarly Gwynedd's representative citizen. All knew him well and everyone loved and respected him. Though gone from us, he lives in the work that he has done. Our heartfelt sympathy is extended to the members of his family, and a copy of these resolutions are to be sent to his wife and to the current church paper of the diocese. May he rest in peace and light perpetual shine upon him.

"(Signed) Benjamin N. Bird, Rector; Wm. H. Harding, Pemberton Hollingsworth, C. F. Gummey, for the Vestry."

Charles Hassall Bowen

At a meeting of the Vestry of Christ Church, Pottstown, held November 15th, 1917, the following minute was adopted:

"Quietly and peacefully at sunset on November 13th, there passed into life eternal, Charles Hassall Bowen, who was for 39 years a communicant of this Parish and for 33 years a member of the Vestry, holding the unique distinction of filling the office of Secretary of the Vestry with great faithfulness for 30 years.

"We shall feel Mr. Bowen's loss keenly, not only because of his long and valuable service to the Parish, but even more because his kindly and lovable disposition has greatly endeared him to all who knew him.

"To his family we tender our heartfelt sympathy, with the prayer that our heavenly Father, in Whom he so implicitly trusted, may be their Guide and Comforter."

George Y. Cooke

Mr. George Y. Cooke, a prominent business man of Philadelphia and actively identified with many Church interests, died after a comparatively short

illness on December 8th. Mr. Cooke had the supervision of the erection, under the South benefaction, of the notable group of buildings for the Memorial Church of the Advocate, Eighteenth and Diamond streets, and was for years the president of its Board of Trustees.

WEST PHILADELPHIA SUNDAY-SCHOOL ASSOCIATION

At its fall meeting in St. Mary's Church, Tuesday, November 27th, a very practical and interesting program was carried out. The supper—with which our meetings always open—was a Hooverized meal—wheatless and meatless; but none the less enjoyable.

Our special guest was Miss Dorothy Blondel, of the Demonstration School of the Second Providence. Her address was intensely interesting. She told of the remarkable results this school, which uses on weekdays the Parish House of St. Michael's Church, New York City, is accomplishing and the many novel experiments which are so successfully being tried out there. One incontrovertible result of the school is that they have succeeded in getting about two-thirds of the Sunday School children to come to a weekday class in which the lesson of the previous Sunday is supplemented and given a practical application by trained religious experts.

Later in the evening Dr. Montgomery made a very impressive address on the work of our War Commission and appealed to the schools for a liberal Advent Offering to help defray the cost of the Soldiers' and Sailors' Prayer Book.

At the business session, the following were chosen as officers of the Association for the ensuing year:

President—The Rev. Charles A. Rantz.

Vice-President—The Rev. William N. Parker.

Secretary-Treasurer—Mr. E. Tracy Tobin.

Chairman of Executive Committee—The Rev. F. E. Seymour.

The unanimous opinion of all present seemed to be that this was one of the most interesting meetings ever held in our section of the city. Certainly none could be more helpful to those fortunate enough to attend.

C. A. R.

Mrs. Mary J. Winsmore has notified the Vestry Committee on Endowments of Old Swedes' (Gloria Dei), of her intention to name a sitting in the pew formerly occupied by her husband, the late Thomas Winsmore, in memory of him. Mr. Winsmore was a member of the Vestry from 1885 to 1916.

Business Methods in the Church

A Paper read before the Church Club by A. J. County, Vice-President of the Pennsylvania R. R. Co.

As business men I think most vestrymen will be willing to concede that it is only in our odd moments that we give very much attention to business affairs in the Church, and in a voluntary organization business men try to get away from strict business habits rather than welcome them, because they are generally so tired with their own individual activities.

I was greatly pleased with the work of the General Convention in St. Louis in October, 1916. That Convention seemed to me to take a broad grasp of human affairs and human character as they now exist, especially in respect to Church affairs. For three years the Joint Commission on Business Methods in the Church, which reported to the last General Convention, had been hard at work. The Commission included, among other able men, the Bishop of Massachusetts and the Bishop Suffragan of Pennsylvania. Their report is well worthy of our most careful reading. The evidence of lax and unbusinesslike habits—and, indeed, of criminal carelessness, and, in some cases, dishonesty—is so convincing that we wonder why the remedy was not urged before. There is nothing so apt to discourage men and women in Church affairs and make them reluctant to trust their money to Churchmen than lax business methods, which invite losses or waste.

The Commission directed its attention, first, to the Accounting problem; second, the Administration problem, and, third, the Organization problem. Under the heading of Accounting, they found that the Church had no financial totals, and no way by which the totals could be obtained. What the Church received and expended, although amounting to millions of dollars, could not be accurately ascertained. Their recommendations (which are now the law of this Church) covered, first, a uniform fiscal year beginning the first of January. Second, a uniform form of Parochial Report, including items that are essential to the General Convention to have, so as to know the exact state of the whole Church; and also a uniform report from each Diocese to the General Convention. Third, the Commission recommended that all accounts of the Church organizations be audited at the close of each year either by a certified public accountant or an outside bookkeeper; in other words, that the auditing be done by someone that had no part in the business affairs of the vestry. So much for Accounting.

Under Administration, the cure of unbusinesslike methods is proposed, first, that the trust and permanent funds be deposited in unquestionably solvent trust companies or banks, and that a full statement of each fund be published once a year. Second, that adequate insurance be placed upon all Church buildings and personal property therein. The notable lack of this common business precaution has resulted in many pleas for aid from Parishes whose Churches or other buildings were burned. The weaker the Parish the greater the necessity for insurance. The insurable value should be determined by three appraisers appointed by the vestry, and be placed in a regular or mutual insurance company.

This brings us to Organization. Under this heading the Commission calls attention to the growth of the Church and the large amount of investments which required skilled financial care. The Commission recommended that each Diocese appoint a Diocesan Financial Committee to have supervision of the finances and act as advisors of the Bishop in such matters, and also, what I think is equally important, as financial advisors to individual Parishes; that a Church Finance Committee be appointed, consisting of five members to aid in establishing such a financial system.

In view of these recommendations and the resolutions adopted by the General Convention, Bishop Rhineland appointed for our Diocese a Commission on reorganization of the fiscal system, for which we were fortunate to have, first, the report to the General Convention and the work of its excellent Commission, and, second, as a member of the Diocesan Commission the Suffragan Bishop who had served on the Commission of the General Convention and was familiar with its good work. Our Diocesan Commission's recommendations were presented to the Convention in 1917 by Mr. James F. Fahnestock, the Chairman. In substance those recommendations covered—that one notice be sent to each Parish covering Assessments and Apportionments, giving the definite amount expected from that Parish for that year for all purposes, both general and diocesan; in other words, one appeal that should be regarded as obligatory, and of which the Parish is to be advised on the first of February each year, or as soon thereafter as possible; second, the business methods adopted by the General Convention

under the headings of Accounting, Administration and Organization, as hereinbefore explained. This Diocesan recommendation, however, went one step further in that it recommended the establishment and growth of an Endowment Fund, the income to be used for diocesan purposes, instead of Convention Fund. This is somewhat outside of our subject and I only refer to it casually, although it would be almost a useful fund. As the result of these recommendations on business methods and the adoption of canons to enforce the same, there was recently sent to each parish the form of Parochial annual report. This report, in brief, covered three headings, viz.: Parochial Statistics, Financial Report and Property Report. Under Parochial Statistics were required the names and addresses of the clergy and wardens, salaries of the clergy, etc. It asks very direct questions as to whether the salaries are in arrears, and whether the Church Pension Fund assessment has been paid; it requires the names and addresses of the vestrymen; it asks direct questions as to whether there is a proper parish register, and whether the Treasurer's accounts have been audited. It calls for the record of the official acts of the clergy, such as the number baptised, confirmed, etc.; and for the total number of baptised persons in the congregation, the communicants, last reported, the Candidates for orders, the services on Sundays and Holy Days; the organizations, such as the Sunday School and Bible classes, their teachers and scholars, parochial and other missions, and parish societies. The financial report requires the amount of receipts from pew rents, from envelopes and all other sources; also the offerings for special parochial purposes, as well as those for purposes outside of the Parish. It contemplates that the entire receipts and expenses of the Church and all of its organizations be shown in the report. This statement is most excellent, because it has behind it the attempt to put business methods and responsibility back of every organization as to the receipts, expenditure and accounting for moneys. Under the heading of property—the total amount of endowments, invested funds, mortgages, floating debt, etc., must be given; the title to property must be recited, in whom it is vested, whether a rectory is provided, etc., the value of the Church rectory and other buildings and the amount of insurance thereon, not forgetting the organ; the total

number of rented and free sittings in the Church.

We all have our own peculiarities about accounts, and when the next annual report is requested I hope there will be an insistence that all Accounting Wardens be bonded and the premium paid by the Church, and that there will be added all through it a column, that causes a great deal of pleasure sometimes, and, at others, very often embarrassment, namely, a comparison with the preceding year. When the comparison is shown it brings out explanations to why there is failure or growth, and I should think it would keep both vestrymen and rectors alive—and sometimes the Bishop—to see that the reports, both annually and triennially, indicate progress, actually designated in numbers of the baptized, and the communicants, and a growing Sunday School, and not neglecting increases or decreases in dollars, and other facts.

I again direct your attention to the report of the Joint Commission to the General Convention in 1916, because in addition to what I have already stated as being contained in that report, there are forms of blanks to carry out all kinds of Church accounts and Parish registers, from which a great deal of very helpful material and suggestions may be obtained. This may seem to be merely the theoretical side of it, but you and I will discover that before we fill in these blanks a very practical side of it must be dealt with continuously if your parish and mine are to hold its proper places. There will be a great deal of competition when the comparative column is summed up and one parish is compared with another, just the same as comparison of one railroad with another, or one bank with another, neither having any relation, incites more than passing competition.

A yearly comparison of your church against itself should arouse you. You will be erecting a monument or a tombstone; and, what is worse, the other people will know it as well as yourself. Now in the struggle to keep your church alive you may say: "All of this accounting is good enough for the big or rich churches, but we have not enough to justify all of this machinery." Let me say that the weaker the parish the greater the necessity for an accounting system that indicates growth or decay, and at this point we probably get to the root of the tree. What we have talked about is the trunk and the branches that show above the ground, but the root is what holds the tree and gives the sap for its sustenance. So that the tree may grow, you should select men and women to make an all-parish can-

vass and get weekly pledges for church support from the men and women, and, if possible, from the children. Stop carrying your burden alone. Do not be dependent on a few people, but through the envelope system in every home, broaden your service. One of the best ways to prevent the church from becoming a cold-storage warehouse is to make it the duty of the people to give regularly. Encourage them on every chance where improvement is shown. Caution them, but do not scold them about weak points, but bad or good let the congregation know the facts. Attendance at Vestry elections is a good way to keep the Vestry up to their job. We all need bosses in and out of the Church to keep us active.

An Annual Meeting, at which reports of the various work and organization and finances are admirable, and some discussion constructively directed, will make it worth while to interest your people. All your activities should be examined once a year with this question: Are they worth while? What have they accomplished in the past year? What service of love or mercy have they done? Try to get the best men and women to do God's work. Point out that faithfulness and thoroughness are essential; that you need wise journeymen who will stand by in stormy days. If they criticize, ask for the other side, and let the knocker be asked to stand up and help work out the remedy and give proof of his sincerity. A few earnest and faithful men and women are much better than a crowd. Your business methods will rouse up some men and women who believe in you. Constantly incite your people to do better. In these days of money raising for all good objects, unless you speak positively you will go behind in your offerings. Make it worth while to belong to your parish. Don't let us talk of the Apostolic Church unless we have the Apostolic devotion. You will not receive the money unless service is given. After each service your offering for the day should be counted by two responsible members of the Vestry and recorded without delay.

We must remember in our Church and Sunday-school work to pray hard and work hard for God. Good business methods are quite consistent with the highest type of spirituality and genuine responsibility. In the days that come to you, when this church work seems hardly more than detail; when dryness, tiredness and discouragement come over you, still remember with a great deal of charity that these things occur in all activities of life. Believe that you are discharging a sacred duty as a co-worker with

God, in the Church purchased and founded on the sacrifice of Christ. The Holy, Catholic and Apostolic church organized by Christ's command as a comprehensive church, from which the presence of God never departs; demanding the best in every man; capable of filling every side of life in sorrow and struggle and joy, designed to open the door of hope to every Nation under Heaven, and can know no rest till we all meet in the Paradise of God. Pick up then, with prayer and effort, the straggling threads of its business affairs, and do it so well and use all your influence to make it prosper, so that you may reap the reward of the Master's "well done," and men may through you realize the earnestness and importance of God's service.

NOTES OF THE DIOCESAN WAR COMMISSION

The most important forward steps since the publication of the last Bulletins in the work are as follows:

We have recommended the enterprise of Chaplain Paugh, U. S. N., Fourth Naval District, in procuring the erection of a Chaplain's Hut at Wissahickon Barracks, Cape May. Our Commission and the Church's War Commission have each pledged \$2500 to his work, and the Diocese of New Jersey has pledged at least \$1000, with the prospect of making it \$2000. The expense of the building will be \$7500. The Church's War Commission has also granted \$1000 for the expense of two assistants. The Chaplain has three units under his charge about Cape May, one in Philadelphia, and a fifth at Lewes, Del. The supervising committee consists of Messrs. Evans and Baltz for Pennsylvania and Archdeacon Shepherd and Rev. R. E. Brestell for New Jersey.

A larger work has been inaugurated in Camp Meade for the Pennsylvania boys there. This has come about as the result of a conference at Baltimore held on the 5th between a committee of our Commission and the Bishop of Maryland and a committee of his Diocese. Our deputation consisted of Bishop Rhinelander, the Rev. Drs. Washburn, Mockridge and Montgomery, and Messrs. H. B. Baltz and R. A. Morgan. The Bishop appointed Dr. Washburn to take charge of the Pennsylvania end of the work, and Dr. Washburn has remained on the ground since. He has opened most auspicious negotiations with the Commander of the Camp, General Nicholson, and it is hoped that soon work on a much larger scale, with some fitting local habitat, will be opened. We Dr. Washburn is at present at Oden-

ton. We quote the following extracts from a letter of a prominent presbyter of the Diocese who has recently visited Camp Meade:

"I am very much impressed with the suitability of Dr. Washburn for the work he is undertaking, at a real personal sacrifice. I never was more moved to admiration for his wisdom and tact and courage. He is emphatically the right man in the right place, and ought to be backed to the limit by the Church in this Diocese. He has already made very substantial progress in his negotiations with the military authorities and with the Y. M. C. A.

"I am also much pleased with what I hear of Mr. Steele's work.

"The part of the field that is untouched is still very large. Practically nothing has been done with the officers, of whom a very large proportion are Churchmen; but Dr. Washburn has made a beginning, touching that hitherto neglected phase of camp life."

The Rev. N. P. Groton, our "Civilian Chaplain" at Camp Hancock, reports most interesting progress in his work among the men. He has begun a series of services through the camp on Sundays, moving from one company or regiment to another, always in hearty co-operation with the officers, chaplains and the Y. M. C. A. In this way he is reaching the actual military units. His work in the city of Augusta is also very full, in connection with what the local parishes are doing. He assists the clergy in their services and entertainments, and so is gaining a wide acquaintance among the men. He has settled himself in the home of Dr. Oertel, 638 Greene street, where, with the generous help of the ladies of the family, he is keeping open house for all men who wish to see him more intimately. Mr. S. F. Houston, who recently paid a visit to Augusta, speaks most highly of his work and of all the work that is being done for the soldiers. Mr. Groton has been provided with a motor car, so essential in all camp work.

The third edition, of 25,000 copies, of the Soldiers' and Sailors' Prayer Book, published by the Bishop White Prayer Society, has appeared. The bill for this has been paid by our Commission. Applications for copies should be made to Mr. Charles H. Clarke, 1006 Arch street. A fourth edition of 25,000 copies has been ordered by the general Church War Commission.

Chaplain Dickens' new building at the Navy Yard, built by the co-operating Churches of Philadelphia, is now open and in use. Three of the men whom we have provided him with as assistants have enlisted in the Gov-

ernment service, all Candidates for Orders: Russell Hartwell, now in France with the Identification Unit; Albert E. Lucas and Royal Graham, both in the Marines.

The work at Camp Dix, Wrightstown, N. J., is progressing most favorably. The Club Building is now about finished so that the full work can be inaugurated.

A considerable campaign of education was carried on during the month of November in behalf of the War Commission's work. Nearly thirty parishes were addressed by the clerical and lay speakers of the Commission, and they in every case received an interested hearing, and in many cases evoked much enthusiasm. Several large parochial contributions have been received as a result of their visits. In some parishes local "War Committees" have been formed, and these have been most successful in increasing the interest and the contributions. This may be taken as evidence of the growing interest of the laity, which is most satisfactory.

Bishop Perry gave a most enthusing talk before the Clerical Brotherhood at a luncheon on December 3. He spoke of the financial campaign which the Church's War Commission hopes to put through in January. We have already made good way on this score in this Diocese, but the Finance Committee intends to push a more complete campaign among the parishes and individual Churchmen in that month. Bishop Perry made the very interesting announcement that the authorities of the Y. M. C. A. had authorized all their secretaries at the army camps to permit our Chaplains, regular and volunteers, or "civilian," as they are coming to be called, to have early celebrations of the Holy Communion in the Y. M. C. A. "huts."

LETTER FROM THE FRONT

Dear Friends:

Now that I begin to realize something of the magnitude of this Expedition I do not wonder that President Wilson waited long before committing the Nation to it. As I heard General Traub say, the other day, "The British stopped the Enemy, the French have held them, it remains for the Americans to drive them back." That, my dear friends, will be no easy task. It may take a long while and we may be dead-tired before we are through with it—but it must be done.

Among the by-products of the war are two slang phrases which we picked up in "Blighty" and which seem apropos. We may get "fed up"—but nevertheless there is only one thing for us to do now—"carry on."

It is something to be in the vanguard of a great host. I am not sure whether your Rector was the first Army Chaplain to land in France with the Expeditionary Forces, but I have as yet heard of none who preceded him.

It was my sad duty to officiate at the burial of the first officer of those Forces to die in France. I was present at the dedication of the first American Y. M. C. A. building to be erected in this country. I am Chaplain of the first American hospital to minister to our soldiers over here. The other day I rode out of the shop upon the first American Army locomotive to be constructed in France. It was her maiden trip. I tell you she looked majestic alongside of these French and English engines and she had a real whistle, too. The Big Chief of this expedition paid her a visit the day before. By the time you get this letter her name will be "Legion."

The speed which American engineers turn out work fills the Frenchmen with amazement. They look to us with great hopes. A little eight-year-old garcon voiced the sentiment of France, when he said to me the other day "Americains qui etes venu ici, vous allez mettre fin a cette guerre." God grant we may not disappoint those hopes.

I must tell you more about my work as Chaplain. Since the middle of September I have been stationed at our regimental headquarters, but I have only had a portion of the regiment to minister to. Most of the companies are scattered "somewhere in France." (Aren't you tired of that phrase?) Even so I have a parish of some two hundred and fifty souls—but such a parish! Imagine a parish with no woman's auxiliary—not even a vestry! I was going to say no Sunday School, but I remembered my Bible Class.

We have been holding our Sunday services in a tent—which served also as a correspondence room and recreation hall. There we have had vaudeville shows, boxing and wrestling matches, French classes and prayer meetings. The place had so many associations we hated to leave it, but the weather has grown so cold and damp of late that we have moved our piano into our new Mess Hall. From now on this will be our Church and recreation center. Here Major Pierce, just fresh from Philadelphia, addressed us last Sunday. Here our moving picture machine, also a new arrival in France, threw its first tragedies and comedies on to the screen this very night. Here our victrola makes us homesick with dear old songs and favorite melodies. Here thousand of letters to loved ones at home will be written. Yes, thousands for the poor Chaplain to censor, when he would rather be writing to his own much loved parishioners.

Twice today the three volleys have been fired over the open grave, twice the bugler has sounded "taps." This morning we buried a seaman, this afternoon a soldier. A peculiar sadness attaches to these funerals—to think these boys are laid away in foreign soil so far from their dear ones. But the sadness is ours—not theirs. "Then are they glad because they are at rest; and so he bringeth them unto the haven where they would be." I read that portion of Psalm 107 (verses 21-31,—look them up), at the naval funeral this morning. Oh, dear friends, thank God for the Christian Hope—it never fails us. It shoots a ray of light through every dark cloud—even this blackest of all clouds, war.

There is a brighter side to the life of a Base Chaplain—the hospital! Ah, you are mistaken if you think a hospital is a gloomy place. Certainly not No. 101! There I go almost every afternoon. Every other Sunday we have an early celebration in the Adjutant's office, and every Sunday night we have a splendid service in the Mess Hall. We are very high Church—not only the clergyman, but the majority of the members of the congregation wear robes—bath robes, or should I say dressing gowns.

And how we sing those Gospel hymns. When I get back I shall be keen for song services with plenty of Gospel hymns. What will you conservative Episcopalians do when you have an ex-Army Chaplain for a Rector?

THOMAS S. CLINE.

Nov. 7, 1917.

P. S.—There are no rented pews in our Mess Hall!

A PARSON ON AN EXEMPTION BOARD

Some do their "bit" in uniform; some do their "bit" in mofti. This is the first time in the history of the world when the citizenship of a nation has raised and presented an entire army to the military authorities to use.

The Selective Draft Boards are not military, therefore, but civic officials. And what a complex opportunity membership on a board presents! To administer the intricate machinery of registration cards, list-postings, physical examinations, exemption pleas, certifications to the District Board, certifications from the District Board, appeal cases, reopened cases, non-appearances, non-registrations and desertions, investigations, summons, calls to service, meals and lodging for the final days before sending train schedules, shipping soldiers-to-be, adjustment of quotas with the adjutants, replacing returned men, getting credit of Officers' Reserve Training Camp registrations, advising on soldiers' pay, endeavoring to arrange

follow-up committees in the district; to finance the whole proposition on credit until the Government can find time for such mere details as bill-paying; to have one's telephone wire and doorstep worn out with requests for immediate information about any one of thirty-five hundred cases and cases-to-be (with the records seven blocks away); to be human and yet provide a quota for the Government's purposes, and to keep at it from two to seventeen hours a day since the first of July;—

ALL THIS MEANS WHAT?

Exasperated nerves? Hearty boredom? Unpopularity? General revulsion against the whole job?

NOT AT ALL! This is the peculiar, happy surprise. All this means just the thing one would expect it not to mean; an increasing thrill of privilege in dealing with individuals as they really are, and of feeling the praise of democracy!

One's brain cannot grow rusty. Here are sample problems:

A Dane takes out first papers; moves to Canada and take Homestead Rights, forfeiting his first papers; comes back here, forfeiting his Homestead Rights; is drafted; claims he is an alien. What is he?

A boy is supporting his mother. He has three other unmarried brothers over draft age, who are not "much good" and won't help out. Can they be made to?

The accident of the draft takes four lads out of a family of six. It was not intended that such penalty should come to one family, yet no one of the four has any exemption claim possible.

An orphan lad was brought by up his aunt, now an invalid, dependent upon him. There is no provision in the law that admits this as a possible dependency claim.

A negro has "sleeping sickness" (and demonstrates it by successive naps whenever left alone). But no such basis of physical rejection is allowed.

A young man is starving himself and succeeds in keeping under weight. Normally he should go, but he cannot be selected so long as he starves!

Absolute shiftlessness lets slip the filing of the necessary papers. The whole family ought to be punished for criminal negligence. And yet the man is needed at home to earn enough for its subsistence.

A Chinese laundryman who cannot read English must take an eye-test from a chart with only English lettering. Also a Greek.

And so on and so on! With humor, tragedy, craftiness and unpretentious heroism woven into each day's work.

"A democracy cannot wage war effectively," so it is said. "There is no authority which must be obeyed." Don't

believe it for a moment! "I testify that I have seen;" the authority of an ideal has come to pass. Democracy is submitting to spiritual authority. The "slacker" is so much the exception that we almost forget there is such an animal! Straightforward self-dedication (inarticulate, of course), high and holy affections, transfiguring loyalties; is the constant association and revelation of such a task. On the outside of the office door should be written in letters of light, "The place whereon thou standest is holy ground." It is only the undiscerning and flippant who would find such a motto incongruous. To have share in so vital a process of the human and national life as it gives of its best for the cause of liberty in all the world, this is indeed a privilege past computation. Thank God I for one have been so permitted to serve. As your representative.

P. E. O.

A HELPFUL BOOK FOR Y. M. C. A. WORKERS

The Association Press of the Y. M. C. A. is publishing a series of books on Worship, which are intended to be of service to their workers in their religious work with the men. They have recently put out a small volume entitled "The Conduct of Brief Devotional Meetings," by the Rev. Paul Micou, secretary of our General Board of Religious Education. The author says that "the importance of this book lies not too much in its contents as in the fact that it was published by the Association Press and written on the distinct appeal to me, as a Churchman, by some of my former colleagues in the International Committee of the Y. M. C. A. It represents, therefore, a definite feeling for a more formal and yet unrestrained type of worship."

All this is true, but it is also true that the contents of the book are well worth careful reading. The author had a difficult and delicate task to perform, namely, to induce his readers, Y. M. C. A. secretaries and leaders, to benefit by the liturgical experience of the Christian Church and to avail themselves of the liturgical treasures of the Christian centuries, and yet to avoid giving the impression of appearing to advocate the adoption of the customs of any particular church. And he has performed his task exceedingly well. Without so much as ever mentioning the Book of Common Prayer he explains the principles in which our customs of prayer and worship are founded, stating that his object was "so to describe elements of worship and types of worship, that anyone with a reverent mind and a sense of order and proportion can

(Continued on Page 118)

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Terms

Single Numbers	15 cents
Annual Subscription (by mail)	\$1.00
Twenty-five or more copies to one address	Each, 50c. a year

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THE BISHOP SUFFRAGAN

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Material for THE CHURCH NEWS must reach
the editor not later than the 15th of the month

Address all business communications to

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1016 Arch Street, Philadelphia

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Confirmation Appointments for January and February

Below will be found a portion of the Schedule for Confirmation Appointments for 1918. It will be noticed that the Visitations are arranged virtually in geographical order, the country districts being visited in the open Fall, Spring and Summer, when the roads and weather are best, while the stations in the city are taken in the Winter, where bad weather is not such a hindrance to the congregations.

The present plan contemplates further a rotation of Sunday and week-day, as well as of the Bishop officiating, to be completed each six years, thus giving every station equal advantage. For example, Sunday A. M. by the Bishop in the first year will be taken on a week-day by the Bishop Suffragan in the second year, by the Bishop on Sunday evening the third year, by the Bishop Suffragan on Sunday A. M. the fourth year, by the Bishop on a week-day the fifth year, and by the Bishop Suffragan on Sunday evening the sixth year.

January 6. Sunday (The Epiphany)

P. M. PHILADELPHIA—All Souls' Church The Bishop
Evg. PHILADELPHIA—Church of St. James the Less, The Bishop
A. M. PHILADELPHIA—Church of the Advocate, The Bishop Suffragan
P. M. PHILADELPHIA—Church Home, Angora, The Bishop Suffragan
Evg. PHILADELPHIA—St. Simeon's Church, The Bishop Suffragan

January 8. Tuesday

CONVOCATION OF NORTH PHILADELPHIA

Evg. PHILADELPHIA—St. George, Richmond (Italian), The Bishop Suffragan

January 9. Wednesday

Evg. PHILADELPHIA—Church of the Annunciation The Bishop

January 10. Thursday

CONVOCATION OF WEST PHILADELPHIA

January 13. First Sunday after the Epiphany

A. M. PHILADELPHIA—Church of the Good Shepherd, Kensington The Bishop Suffragan
P. M. PHILADELPHIA—Church of the Messiah, Port Richmond, The Bishop Suffragan
Evg. PHILADELPHIA—St. Luke's Church, Kensington, The Bishop Suffragan

January 15. Tuesday

CONVOCATION OF GERMANTOWN

Evg. PHILADELPHIA—St. Barnabas's Church, Kensington, The Bishop Suffragan

January 16. Wednesday

Evg. PHILADELPHIA—Church of the Covenant, The Bishop Suffragan

January 18. Friday

Evg. PHILADELPHIA—Church of the Incarnation, The Bishop Suffragan

January 20. Second Sunday after the Epiphany

A. M. DOYLESTOWN—St. Paul's Church The Bishop Suffragan
Evg. PHILADELPHIA—St. Augustine's Church

January 23. Wednesday

Evg. PHILADELPHIA—St. Matthias's Church, The Bishop Suffragan

January 25. Friday (St. Paul's Day)

Evg. OGONTZ—St. Paul's Church, Cheltenham, The Bishop Suffragan

January 27. Septuagesima Sunday

A. M. PHILADELPHIA—St. Stephen's Church, The Bishop Suffragan
P. M. PHILADELPHIA—St. Clement's Church, The Bishop Suffragan
Evg. PHILADELPHIA—Holy Trinity Memorial, The Bishop Suffragan

January 28. Monday

CONVOCATION OF SOUTH PHILADELPHIA

February 1. Friday

Evg. PHILADELPHIA—St. Thomas's Church, The Bishop Suffragan

February 3. Sexagesima Sunday

A. M. PHILADELPHIA—St. George's Church, West The Bishop
P. M. PHILADELPHIA—St. Sauveur Church The Bishop
A. M. PHILADELPHIA—Phillips Brooks Memorial, The Bishop Suffragan
Evg. PHILADELPHIA—St. Michael's Chapel, The Bishop Suffragan

February 6. Wednesday

Evg. PHILADELPHIA—St. Mary's Chapel The Bishop

February 7. Thursday

CONVOCATION OF NORRISTOWN

February 8. Friday

Evg. PHILADELPHIA—Church of the Crucifixion, The Bishop Suffragan

February 10. Quinquagesima Sunday

A. M. PHILADELPHIA—Gloria Dei Church The Bishop
Evg. PHILADELPHIA—L'Emmanuel Church The Bishop
A. M. PHILADELPHIA—St. John Evangelist Church, The Bishop Suffragan
Evg. PHILADELPHIA—All Saints' Church, The Bishop Suffragan

February 13. Ash WednesdayEvg. WYNCOTE—*All Hallows' Church* The Bishop**February 15. Friday**Evg. PHILADELPHIA—*St. Paul's Memorial*,
The Bishop Suffragan**February 17. First Sunday in Lent**A. M. PHILADELPHIA—*Church of the Holy Apostles*,
The BishopEvg. PHILADELPHIA—*St. Simon Cyrenian Church*,
The BishopA. M. PHILADELPHIA—*Holy Communion Chapel*,
The Bishop SuffraganEvg. PHILADELPHIA—*Holy Comforter Memorial*,
The Bishop Suffragan**February 19. Tuesday**Evg. PHILADELPHIA—*St. Elizabeth's Church* The Bishop**February 20. Wednesday**Evg. PHILADELPHIA—*Prince of Peace Church* . . . The Bishop**February 22. Friday**Evg. PHILADELPHIA—*Church of the Transfiguration*,
The Bishop Suffragan**February 24. Second Sunday in Lent (St. Matthias' Day)**A. M. PHILADELPHIA—*Church of the Saviour* The BishopEvg. PHILADELPHIA—*St. Andrew's Church, West*. The BishopA. M. PHILADELPHIA—*Church of St. Michael and All Angels*,
The Bishop SuffraganEvg. PHILADELPHIA—*Calvary Church* . . The Bishop Suffragan**February 27. Wednesday**Evg. PHILADELPHIA—*Church of the Holy Comforter, West*,
The Bishop

The Diocesan Bulletin

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at Phoenixville, Pa., not later than the 15th of the month.

January 8. TuesdayStated meeting of the **Altar Guild of the City Mission** in the Church House at 3 P. M.**January 9. Wednesday**A **Class on Pedagogy** will be led by Dr. Fred. Gowing at the Church House, to continue for six successive Wednesdays.**January 16. Wednesday****Educational Day** will be held in the Church House, beginning with Celebration at 8.30 A. M.**January 21. Monday**Meeting of the **Foreign Committee** of the Woman's Auxiliary at the Church House at 10 A. M. Speaker: Miss Newbold, of Japan.**January 24. Thursday**Epiphany meeting of the **Woman's Auxiliary** at St. Simeon's Church, Ninth Street and Lehigh Avenue. The Rev. Walworth Tyng, of Changsha, China, is expected to speak for the Foreign Work.

AN URGENT APPEAL

Coatesville, Pa., has about 5000 colored people. They are in great need of social and spiritual help. A Mission has been started by Archdeacon Phillips in a small room.

When the present Trinity Church was built, the old church—a frame building—was given to the African Methodist Church. They have recently sold the lot and building to the P. R. R. which wanted a piece of the land. The remainder, with the building, has been bought by some one else. It is for sale again and offers have been made by people who want it for a moving picture show place.

This is just the building that is needed for the colored work in Coatesville. Then think of a consecrated church, not even to be altered outside, being used for amusement purposes! Can it be allowed? It would probably not require a large amount of money just to secure it. Arrangements could be made for payments. Will not some one do that? Please consult Bishop Rhinelander.

HENRY L. PHILLIPS.

THE DAUGHTERS OF THE KING

The Falls Local Assembly of the Daughters of the King of this Diocese, was held on Thursday evening, November 15th, in the Parish Building of St.

Jude nad the Nativity. After a short devotional service, Rev. L. N. Caley, D. D., made an informal address, his subject being, "The Provincial System and Church Societies." He explained very fully the object of the Provincial System and its relation to the Order of the Daughters of the King. The Order is applying this year for recognition as an auxiliary organization of the Province.

On Wednesday evening, November 21st, the Local Assembly entertained at supper the visiting delegates of the Daughters of the King attending the meetings of the Order in connection with the synod of the Province of Washington.

ANNA H. PARK,
Secretary.

MISSIONARY NOTES

The work at St. Mark's Industrial School, Birmingham, Alabama, was started twenty-four years ago without a single dollar in the treasury. Chairs were rented and the Prayer Books and hymnals were borrowed from a parish church in the community. From this humble beginning the work has grown steadily, and today there are 147 communicants and 318 pupils enrolled in the school with eight teachers. From a rented room it has grown to a property valuation of \$48,000. Eleven grades are

taught in the school with industrial features throughout. The boarding department is self-sustaining.

A church of 109 communicants in North Carolina has the following record for missionary giving: In 1910 they sent the Board \$7.30; 1911, \$5.30; 1912, \$50.00; 1913, \$25.60; 1914, \$52.91; 1915, \$118.08; 1916, \$197.00. Last year, 1916, their apportionment was \$125, which was exceeded by \$72. After their canvass, they increased their apportionment voluntarily to \$225, and now they have exceeded that increase \$100.

The missionary district of North Dakota comprises all the State—an area as large as the six New England States combined, together with an additional Connecticut and Rhode Island. The Church is working over this vast extent of country as well as the number of men and means at our disposal will permit. The clergy are a fine set of men, actively engaged in rendering the Church an efficient agency in the building up of the Christian civilization of the State.

At the request of the general secretary of the Woman's Auxiliary, Miss Frances Withers of New York was appointed at the June meeting of the Executive Committee of the Board of Missions as secretary for the Junior Auxiliary.

(Continued from Page 115)

construct services in which others can share, even though unfamiliar with any rituals. In the section, "Practical Aids for Devotional Meetings," he introduces many of the Canticles and other Scripture quotations used in the Prayer Book, together with many suggestions as to Hymns and readings from Scripture, under appropriate headings. The price of the book is 50 cents, and it should be in the hands of all Y. M. C. A. workers, whether Churchmen or not.

EDUCATIONAL NOTES

The Epiphany Mission Study Classes held their organization meeting December 31st. Beginning January 7th, six sessions will be held, Monday afternoons at 2.15 and Tuesday mornings at 10.15. Subject, "The Gospel of the Kingdom." Leader, Mr. Henry A. Pilchey. These classes prepare leaders for Parish classes during Lent. Any Parish forming a class will be supplied with a leader upon application to the educational secretary. Dr. Fred Gowing will lead a class on Pedagogy at the Church House for six Wednesday afternoons beginning January 9th.

The Bishop has appointed January 16th for Educational Day. The following program has been arranged:

Church House, Wednesday, January 16th, 1918.

8.30 A. M.—Holy Communion. The Bishop Suffragan, Celebrant.

Breakfast at the City Club. (Those desiring breakfast please leave their names at the Educational Room before the 15th.)

10.30—Mission Study Classes.

The Gospel of the Kingdom (for clergy). Leader, Rev. Edwin S. Lane.

The Gospel of the Kingdom. Leader, Mrs. Henry A. Pilchey.

The United Offering. Leader, Mrs. Ralph North.

The City Mission. Leader, Dr. William H. Jeffery.

Simon Peter, Rock. Leader, Miss Anna Hubbard.

The Call of the King. Leader, Miss Margaret Evans.

11.45—The Gospel of the Kingdom. Members of Normal Class.

INTERMISSION

2 P. M.—Conferences. The Woman's Auxiliary, the Junior Auxiliary, the Sunday School. Educational Secretaries.

3 P. M.—When the Boys Come Home. The Bishop.

4 P. M.—Benediction.

GIRLS' FRIENDLY SOCIETY

The following are the Diocesan Associates for the different Departments of the work of the Society.

Commended Members, Miss E. Stout, 1926 North Twenty-first street.

Missions, Miss E. W. Beatty, 1721 Jefferson street.

Holiday House, Miss E. F. Neilson, 325 South Twelfth street.

Literature, Miss S. H. Sterling, 5400 Spruce street.

Social Service, Miss M. C. Maule, 21 South Twenty-first street.

Candidates, Miss A. H. Denniston, School Lane, Germantown.

Each of the five districts into which the diocese is divided has had its usual Neighborhood Conference, with very good attendance, excellent reports of work accomplished, and much planned for the future.

January 16th, at 2.30 P. M., there will be a conference for Associates in charge of classes for Candidates, in the parish house of the Church of St. Jude and the Nativity. On January 23d, at 2.30 P. M., will be held the mid-winter Diocesan Council Meeting, in the parish house of the Church of the Holy Trinity.

USE WATER AND SAVE COAL

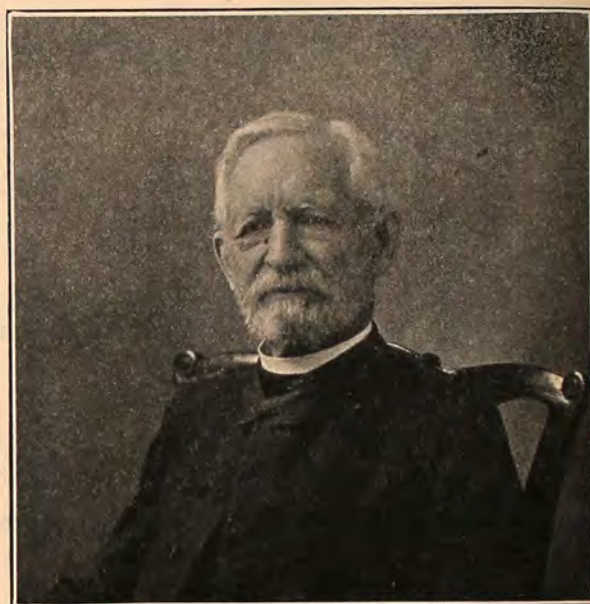
A Suggestion for Property Committees

The Government has asked all persons to assist in saving coal by being content to have their houses and public meeting places heated only to 66 degrees instead of to 70, or above, as is usually the case. At a recent meeting of the Protestant Episcopal Sextons' Association of this Diocese one of the members read a paper pointing out the great desirability of having some arrangement in connection with all heating apparatus in churches to secure the addition of sufficient water vapor to the heated air. He stated that in actual experience a temperature of 66 degrees with plenty of moisture in the air was more comfortable than dry air at 70.

There is a scientific explanation for this. The capacity of air to absorb moisture depends upon its temperature—the warmer it is the more moisture it can absorb. No matter how damp air may be outside at 30 degrees, or under, if it is taken inside and heated to 70 and above, it becomes thirsty for more moisture, and if there are people present it will absorb moisture from their bodies, even through their clothes. The evaporation of moisture from the body causes the body to feel colder, so that air at 70 degrees which is taking moisture from those present makes them feel as they would feel were the temperature several degrees lower, but the air moist. So if enough moisture is added to the heated air to satisfy its thirst, and so prevent it from causing evaporation from the bodies of persons, the latter will feel perfectly com-

fortable at 66. In other words, adding enough moisture is equal to several degrees of heat, and therefore taking measures to add moisture to the air will unquestionably save much coal.

The writer of the paper also states that a moist atmosphere is more healthy, and less productive of throat troubles, and less likely to induce dozing and falling off to sleep in the pews! We feel sure that this consideration alone is enough to make it certain that this matter will be called to the attention of Property Committees!



Yours in Holy Church
Thomas J. Taylor

THE REV. T. J. TAYLOR

The Rev. Mr. Taylor needs no introduction to the diocese. The senior in years of our diocesan clergy, he is probably also the oldest priest of our Church still in active service. On Thanksgiving Day he celebrated his ninety-second birthday. (His brethren have to take his word for this. To see him at the meetings of the Clerical Brotherhood, or when he is conducting Divine Worship, it is hard to believe that he has passed the "three score years and ten" by a score and more.) In November Mr. Taylor retired from the active staff of the City Mission after 35 years most faithful service, more particularly as Chaplain at the Eastern Penitentiary. He was ordained deacon by the elder Bishop Doane and made a priest by the late Bishop Williams, of Connecticut. For well nigh 65 years, as he is wont to say, "he has been preaching the comfortable Gospel of Christ"—may it be years before his voice is stilled.



THE BLOCK HOUSE TODAY

THE OLD SWEDES' TODAY

This is the simple story of what an ancient Parish is trying to do to adopt itself, as best it may, to the Chapel condition of today; to prove itself a "live church."

This name must convey to all who are familiar with the history of Old Swedes' many ideas full of interest and suggestion. We recall that outpost of the Swedish Colony, erected probably in the days of Governor Rising on the site of our present Church, which was itself used as a place of worship from 1677, when the Rev. Jacob Fabritius accepted a call to Wicaco from New York. We are reminded how this ancient Block House was upon more than on occasion a place of refuge from marauding Indians, and a defense against the unfriendly Dutch. It was there that Andrew Bengston, a zealous layman, conducted public worship after the faithful Fabritius had become too infirm to continue his ministrations, and held the congregation together until the arrival of the mission from the King and Archbishop, bringing the Rev. Andrew Rudman to take charge of the Wicaco church. With keenest appreciation we realize that it was this crude wooden Block House which was both the physical and spiritual predecessor of our present stately, historic Church, and that from such small temporary beginnings came this sacred House, which has already stood for over two hundred years, and which, at the time of its dedication, was said to be the finest church building in the English Colonies.

It seemed only natural, therefore, in projecting a new attempt at service in the name of the Church to the people of this day and generation, which should include a building where they might have refuge from the evil influences of their surroundings, and from which might radiate many influences for good, that the suggestion should have been made to call it the "Block House." Here, too, may we hope so to plan and create that a larger work may result in time and find for itself more suitable housing. And here it will be for faithful laymen and women to find opportunity to initiate and carry out various forms of useful service.

The house which has become available for this work is just outside the north gate on Water street, and has always been used as a dwelling, heretofore. About two hundred and eighteen dollars have been raised through the Sunday School and put into interior repairs and furnishings, electric light, lumber for basement rooms, etc. Through the Property Committee of the Vestry (the house is owned by the Church) other necessary repairs to windows, spouts, and the kitchen have been made. The Boy Scouts, under the supervision of hood, are putting down a new floor in

the basement. The Thursday night Guild is filling all the rooms each week, and drawing in some of the little children from the near-by streets to join its younger groups. On Tuesday evenings a Mother's Club is meeting, under the capable leadership of Mrs. Clay-Mr. Beatty, a member of the Brother-

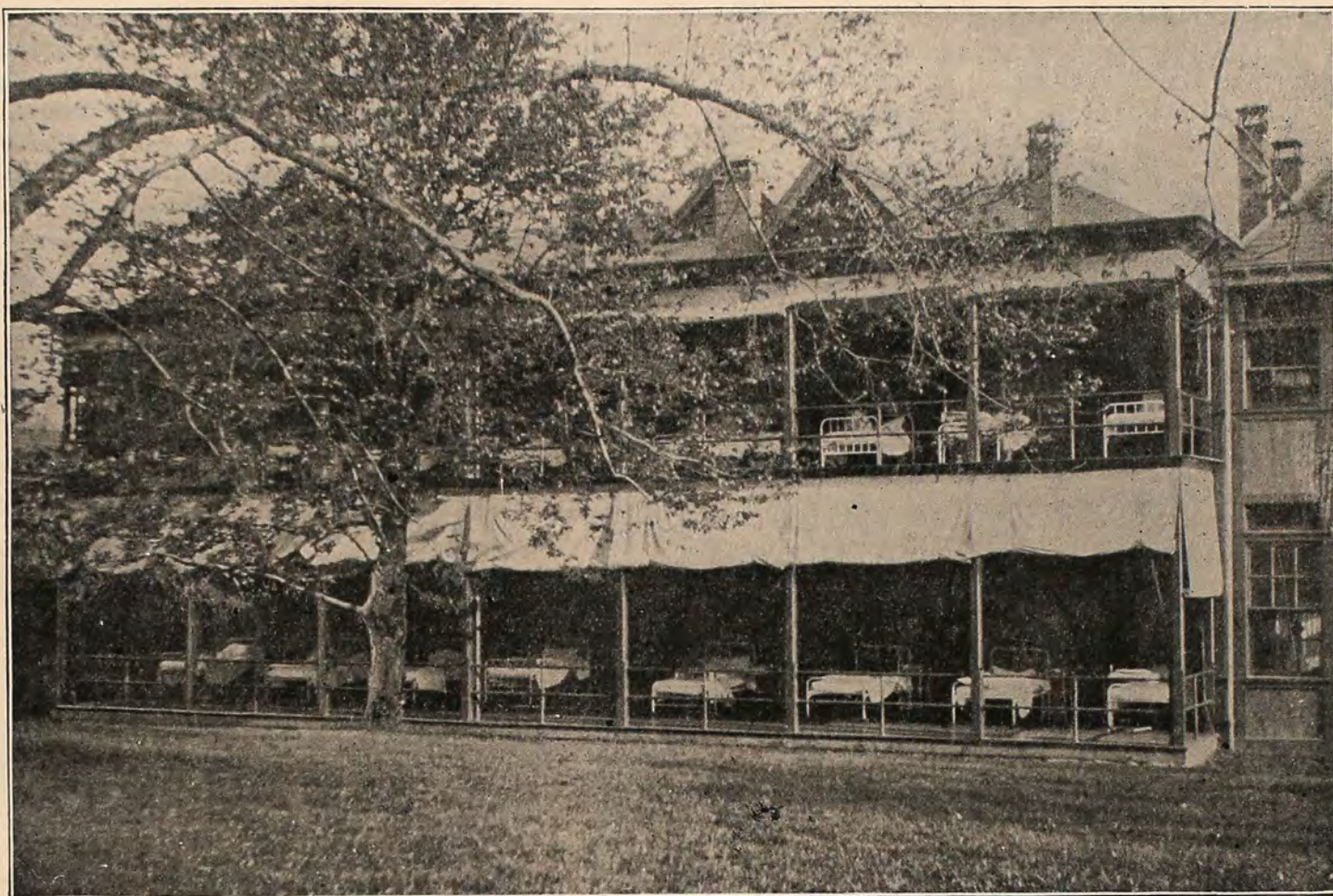


FACSIMILE OF OLD WOOD CUT (18TH CENTURY)

ton. A Domestic Science student from Drexel Institute prepares a supper each Tuesday evening for some of the Guild, and has four of the girls to help her and to receive instruction in cooking and serving. It is expected that a worker will soon be engaged to give part of her time to arranging for other activities in the house, and, with the aid of volunteers from the Church, to develop the work along the lines which may seem most effective.

On All Saints' Day in Christ Church, Pottstown, a new memorial window was dedicated by the Rector. The window's subject is "Christ Blessing the Children," and is a very beautiful example of the work of Heaton, Butler and Bane. The window is a memorial to Alice Stanney Mills, given by her children. It bears the inscription: "To the glory of God and in grateful, loving memory of Alice Stanney Mills."

The Rev. H. B. Wright, rector of St. Asaph's, Bala, is for a time serving as a voluntary worker for the Y. M. C. A. at Camp Meade.



THE HOME FOR CONSUMPTIVES

"Hold that Fast which Thou Hast"
Compiled by W. H. J. and H. C. McH.

One of the Parish Clergy called up the other night and said, "There is a consumptive mother of two darling children. She is a member of the Parish and the father makes just enough to keep the family,—barring illness. The examining physician of the Home for Consumptives has just seen the mother and says that she is markedly underfed, that the disease is in a critical condition, that she can be cured in six months if the patient can be given perfect rest and a rich nourishing diet, but that if things continue as they are for even a week or so the lungs will begin to break down and the patient cannot be saved." The voice over the phone went on to ask, "What is the chance for getting this mother into the Home for Consumptives tomorrow morning?"

Well, of course, there was not any chance, there was a waiting list which always looks a mile long. Tomorrow would be Thanksgiving Day, the City Mission Office would not be open, our visitor could not be reached, the Chairman and Secretary of the Committee would be "dear knows where," there were by-laws, very important ones and—but *there was an empty bed and tomorrow would be Thanksgiving Day.* The combination was irresistible, the mother did land in that bed Thanksgiving morning, some ex-post-facto documents were signed and trailed along during the next week. Two days later another of the Clergy of the same Par-

ish said to us in a private conversation, "I did not realize what kind of an institution the Home for Consumptives is, we must do something about it."

Judging by various circumstances the evidence is convincing that not even the Diocese itself, let alone a wider group, knows what kind of an institution it is.

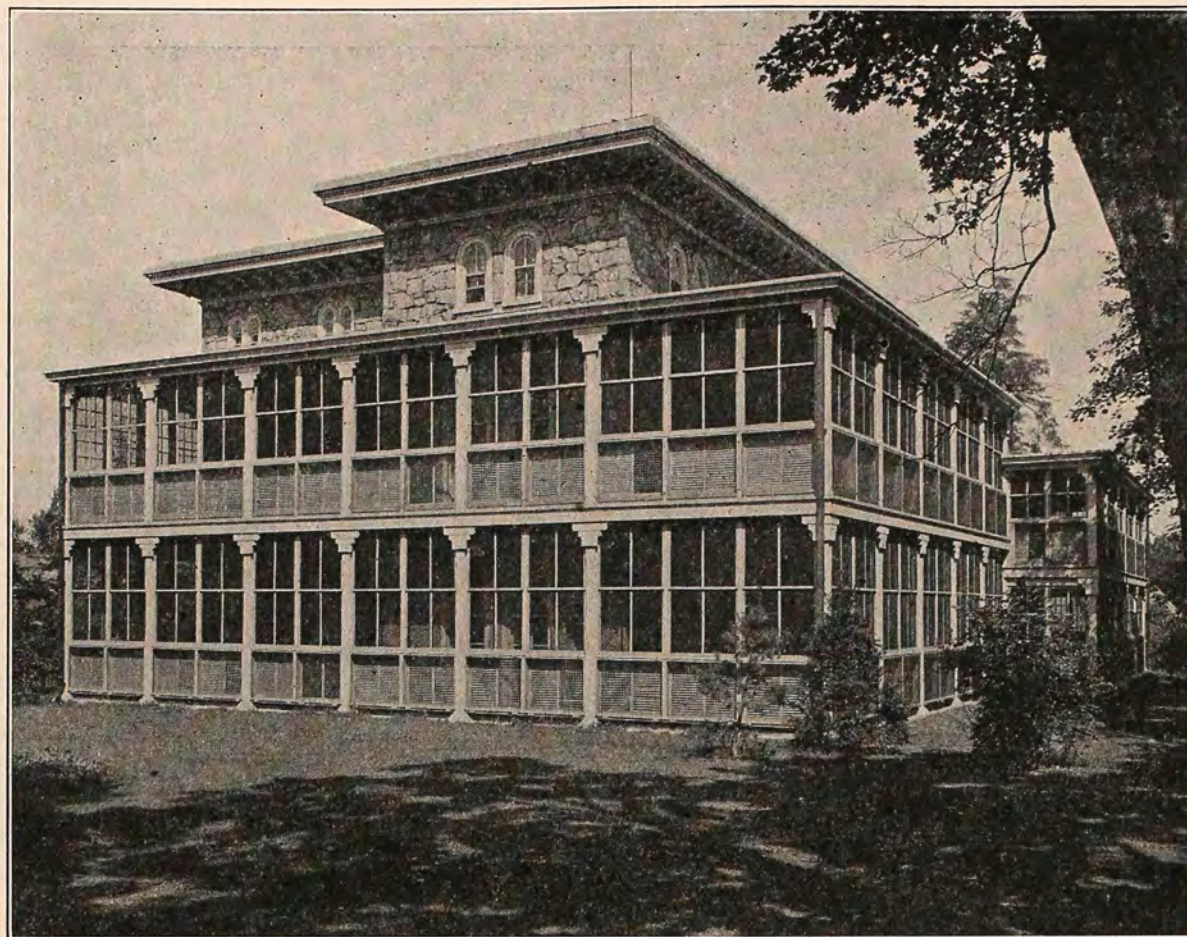
The Church in Philadelphia owns (we wrote maintains but we scratched it out again) three institutions of physical healing. The Episcopal Hospital, a hospital for general city service; the Home for Consumptives, a special hospital for the treatment of pulmonary tuberculosis, and the "James C. Smith Memorial Home" for convalescent women at Oakbourne, Pa. This latter institution was endowed by a particular family and so long as it contains its ambitions within moderate dimensions, the endowment is sufficient for its normal maintenance. (We can hardly say that the present times are normal.) These three institutions would be a very creditable contribution of the Diocese to the Social Service of the city, provided they were maintained instead of, as we have already stated, merely owned. It is a standing, it's getting to be a lying down condition to have the Episcopal Hospital not only in need of funds, but to have one-third of it closed up and out of business, and we can easily imagine that, with every desire and good intention, an institution of which part must be closed for financial reasons must be in at least a stationary condition as far as efficiency goes. There

can hardly be a maintenance of physical standard let alone any general movement forward. We do not maintain the Episcopal Hospital. We are doing that showy thing which consists of giving on the outside (by which we mean, to this, that and the other thing for which the Church is not directly responsible), while we stint our great Church institutions, or keep them constantly anxious and in the pauper class. We are ready enough to give to some new, alluring and popular enterprise while we cut down or leave off our list the well-founded and thought-out and healthily developing institutions to which we have ourselves given birth, which belong to us, which are just as much our affair as a Church, as it is our affair as parents to feed and clothe our own babies.

Our other great hospital institution which we own is the Home for Consumptives.

Its history is both interesting and romantic.

Like so many institutions founded by the Church it has long ago ceased to be "denominational" in every way except in its administration. It has become a necessary part of the community life, and its ministrations are sought by all sorts and conditions of men. This is especially true of the past year; for since the erection of the Albert Lucas Memorial Cottage for the care and treatment of tuberculous children and Evergreen Mansion, the private department, the capacity of the Home



THE "MANSION," OR COTTAGE FOR PAY PATIENTS

has been increased to one hundred beds. The Home is not only full, but there is always a waiting list of applicants seeking admission.

We often wonder if the founder of the Home, Bishop Stevens, or its first administrative head, the Rev. Samuel Durborrow, D. D., even dreamed that from the humble beginning of the work in the little house on Ninth Street, between Walnut and Locust Streets, should grow the magnificent cluster of buildings at Chestnut Hill dedicated to the treatment and relief of those suffering from tuberculosis.

The story of this growth is most interesting and worth keeping on record. The thought of founding such a Home no doubt grew out of a visit of the Rev. Samuel Durborrow to the cities of New York and Boston in the early spring of the year 1875. Among other institutions he investigated was Dr. Cullis' Home for Consumptives in Boston—a sort of private sanatorium or detention house for tuberculosis patients so far gone that they were expected to die. This visit seemed to so impress the good doctor and the members of the Board of Council of the Philadelphia Protestant Episcopal City Mission that on Monday, February 21, 1876, the Board met at the Episcopal rooms, the Right Reverend the Bishop of the Diocese presiding, and received the report from a committee that had previously been appointed to consider the establishment of a Home for Consumptives.

A committee was appointed which reported favorably.

This report was signed by Messrs. E. A. Hoffman, George Remsen, Joseph D. Newlin and it was unanimously adopted.

In carrying out the resolution the Bishop authorized the Rev. Samuel Durborrow to employ competent assistance. The Superintendent feeling that the Rev. William S. Heaton was well fitted for this work because of his medical as well as charity experience duly appointed him to take charge of the new department. Mr. Heaton entered into his new duties with remarkable dispatch and energy as the following records of the next month reveals. During March he visited all applicants for relief suspected of having tuberculosis with the following results: Sixty-two visits were made and forty-nine patients were carefully examined. In cases of doubt the opinion of the attending or some other physician was obtained.

Of the forty-nine persons applying, nine were rejected as fraudulent, nine were found to be suffering from other diseases and transferred to the general sick list, thirty confirmed consumptives were adopted as beneficiaries and placed under special care. Beds, blankets, quilts, bedsteads, flannels, delicacies, sick diet, medical attendance and medicines were furnished by the Mission or procured by Mr. Heaton. One case died before assistance could be rendered, and five others died while under Mr. Heaton's care.

Much of the hard work in these early formative days of this branch of the City Mission activity was done by that great pioneer in tuberculosis research,

Dr. William H. Hutt, the founder of the Church Dispensary Southwark and the medical adviser of the City Mission for many years. To him belongs the honor of instituting the cold fresh air treatment for consumptives. An amusing story is told of the good doctor's experience with the public opinion of that day. The doctor feeling that the patients under his care would do much better outside the city limits, erected wooden shacks at Glen Mills, Pa., and sent a number of tuberculous patients to the country to rough it and sleep in the open air. The public were horrified at such inhuman treatment of sick and helpless persons. The newspapers seized upon the incident and in most lurid language painted the poor doctor an unspeakable monster. Indeed the doctor had all he could do to keep out of jail the feeling was so strong against him. Now the views of Dr. Hutt are accepted everywhere as the only rational treatment for the disease. At about this time the doctor made the curious discovery that of all the tradesmen those who worked in the tanneries seemed to be most immune from tuberculosis. After giving the matter careful study he came to the conclusion that the tannic acid was responsible for this peculiar freedom from the disease. From these deductions he proceeded to build up his "tannic theory" for the treatment of tuberculosis with gratifying results.

In 1877 Mr. and Mrs. Harry Ingersoll generously donated the large house at 411 Spruce Street to the City Mission to be used as its headquarters. Bishop



The Albert Lucas Memorial Cottage for Tubercular Children; Home for Consumptives, Chestnut Hill.

Stevens called at the House of Mercy on Easter Monday, April 2, 1877, the Superintendent and his staff took possession of their new quarters. Several rooms in the House of Mercy were fitted up for temporary hospital purposes in which such cases of poor consumptives as could not be relieved at their own houses or elsewhere could from time to time be received. The work of the House of Mercy at this time was confined to the female sex. In the course of time the house became known as the House of Mercy and home for female consumptives.

On September 23, 1880, a house for male consumptives was opened at 111 Queen Street under the auspices of the City Mission. It was known as the House of Faith. Dr. B. F. Nicholls, 606 Spruce Street, was the attending physician. In the first year fifteen patients were received, six patients died in the house; four discharged improved; one was removed to another hospital and the remaining four patients were improving when the report for that year was closed. In the brief report of Dr. Nicholls the following fine paragraph appeared: "Through the merciful kindness of a loving Father we have been enabled to care for the above-mentioned poor consumptives. We find them without homes, friendless and without money to buy food; no place to warm their frail bodies, suffering from a wasting, hopeless disease. Can you imagine a more desolate and hopeless condition? But by the Master's help and the kindness of faithful friends we were able to provide them a comfortable home, good wholesome food,

medicine and advice for their poor suffering bodies and spiritual consolation for their sin-sick souls, through our kind and efficient chaplain, the Rev. Dr. Franklin."

Surely this physician was a man of God.

The first attempt on the part of the City Mission to treat patients in the country instead of in the city was made in the summer of 1881. Some of the female patients were sent to a cottage at Spring Lawn, a pleasant, healthfully resort in Delaware County, Pa. This report was under the care of Dr. Joseph H. Horner, of Spring Lawn.

On March 19th of this same year the City Mission received a noble and generous legacy from Miss Mary A. Shields amounting in cash and securities to one hundred and fifty-six thousand dollars. This was the first big gift received for this special work and secured its permanency. Heretofore the work fluctuated according to the funds in hand. Now the Consumptive Committee of the City Mission had a regular income upon which it could depend.

In the year of 1881 the House of Faith—the home for male consumptives was abandoned. The reason for closing this home was apparently due to the class of men domiciled. Being men who had lived reckless and undisciplined lives and evidently were a problem difficult to solve. Just what become of the patients who were in the home at the time it was closed does not appear; but from the way the report of Dr. Angney of April 1, 1882, reads one is left to imagine they were sent to the Philadelphia Hospital, as that was the only hospital in

the city that would receive tuberculosis patients.

By this time the work had grown to such proportions that it became necessary to procure a larger building for the female consumptives. Accordingly during the year of 1884 the Board of Council made various efforts in that direction. The results of these efforts was the purchase of a very desirable property at 1336 Spring Garden Street. Such strong objections against locating a home for consumptives in that locality were made by the residents of that section that it was necessary to sell the property again. It is interesting to notice that Dr. William Angney, the physician in charge of the consumptive department, suggested in a very brief report to the Superintendent April 1, 1884, the original plans and outlines of the home. These plans were finally adopted and carried out in later years by the Board. His report reads as follows:

"I would respectfully make an inquiry as to the advisability of putting the new home in a high and healthy locality on the outskirts of the city. I am positive that the patients will do better away from the bustle and confusion of the city, and in a building where they would not be crowded. Not more than two should at any time occupy the same room and the ordinary method of putting several in a large ward should not be adopted. It is cruel to compel those sick with consumption to witness the death of others—as would happen in a ward—when this can be avoided.

"The cottage hospital has many advantages over any other system and I

would respectfully suggest the study of its claims. In the cottage plan a small building is erected and as the work grows others are put up. When necessary the different cottages can be connected by covered walks, and the cooking done in a separate building and then carried to the several cottages. This plan will probably entail greater expense in erection and administration than one large building. Yet I am sure our patients would thus be made more comfortable and the end in view attained."

Those familiar with the present cottage system of the Home for Consumptives at Chestnut Hill will readily see that in the main the plan Dr. Angney suggested was at last adopted.

The opportunity to put to practical use the suggestions of Dr. Angney was not long in coming. In 1885 the beautiful estate of William Bucknell, Esq., situated in one of the loveliest spots of Chestnut Hill, comprising eleven acres and valued at seventy-five thousand dollars, was given to the Philadelphia Protestant Episcopal City Mission to be especially used as a home for consumptives. The Mission contracted for the immediate erection on this property of a central executive building and one outlying cottage (Angney's plan) to be supplemented by eleven other cottages when the funds necessary to erect them should be donated. These cottages, each to accommodate twelve patients, were to cost about \$12,000 a piece. It was hoped that each cottage might be erected a memorial to perpetuate the memory of beloved ones departed.

At the present time the plant consists of the following: The chapel, two cottages for men, the Shields and the Shepherd; two cottages for women, the Powers and the Wilstach; one cottage for boys, the Allen-Lucas Memorial; the private department, called Evergreen Mansion, and the heating plant, all connected by covered ways, with a central or administration building.

The whole is under the management of the Philadelphia City Mission, whose resident medical superintendent is Dr. William J. Enders, a specialist on tuberculosis. Two-thirds of the beds are free of all charges to his patients.

We had hardly gotten into the war when Bishop Brent passed through this city bringing a message directly from England. He was speaking of *our duty* and he placed first on the list of the three great duties which lay before us, the duty of holding fast what we have, maintaining the good that is already under way, lest all the labor of past years be lost and the end of the war find us hungry, not because we have eaten up everything, but because we have

let what we had accumulated largely go to the bad.

Even in normal times there are no institutions which have higher Social Service value for the outlay, no institutions without exception, than that group to which the Home for Consumptives, in Chestnut Hill, belongs. Weigh, for instance, the following from a recent book—"The Family and Social Work," by Edward T. Devine, page 14:

"Tuberculosis, the particular disease against which the most completely organized social movement has been directed, is a disease mainly of the active working period. It is most fatal in early adult life, when the earning power of industrial workers is normally at the maximum. It is relatively a chronic disease entailing heavy expenses and a long period of involuntary dependence on others. For these and other like reasons, the disease results in an appalling amount of poverty and distress. Moreover, its treatment require well ventilated rooms, substantial nourishment and other things which can readily be supplied if there is adequate income, but are often beyond the reach of the poor. Thus, in almost every aspect of the campaign against tuberculosis which has been brought to the public attention the economic element is predominant. What is true of tuberculosis is only in less degree true of the other diseases, the prevalence of which has led to one or another form of social work."

Take the incident at the beginning of this paper and analyze the loss to the community. Suppose the mother had been left to drain the family resources, to probably infect one or more others and finally be totally lost, and compare that with the same family entirely relieved of the invalid in the home, assisted in the care of the children for a time, the father's resources rendered ample instead of deficient and, after a period, the family re-established in probably improved circumstances and with a well mother instead of without any mother at all.

May I close with quoting certain paragraphs taken from the report of the Medical Superintendent of the Home for Consumptives and dated December 3, 1917:

Firstly stating that the Home for Consumptives is spending at the present time \$1.80 per capita per day as compared with \$2.30 in an almost identical institution in another Eastern State.

Secondly, that the maintenance for the first six months of this fiscal year, on account of the increased cost of living, 42 per cent. higher than for the same period last year. There could hardly be any type of institution more directly hit by present high prices than this type where eggs, milk and other nourishing

foods are imperative and cannot be stinted and where certain temperatures must be maintained and where rest for the patients and therefore work for others requires a large service staff.

So that, thirdly, we have dug into capital to the tune of eleven thousand dollars in the past six months which, unless something happens, means either that we should go bankrupt in a few years or be compelled soon to shut down several of the cottages.

Dr. Enders says:

"Relative to the increasing cost of maintenance of the institution, and the project of closing part of the Home being brought up at the last meeting of the Committee on the Consumptive Department, I would beg to suggest that the latter be given careful thought and consideration as to its advisability.

"The tuberculosis problem under war conditions is one that will confront us in the very near future. At the present time we have already more consumptives than we have sanatoria to accommodate them, and if, should the war continue for any length of time, the number of cases will be vastly increased, this will be caused by the lack of necessities of life of the civil population, the increased mental and physical strain due to war conditions, and the general neglect of hygienic factors by the average citizen. Unless the population as a whole is well nourished, we may expect an enormous number of cases. With a further increase in prices and a reduction in amount of food products the above conditions will surely obtain.

"It has been asserted by prominent European physicians that the greatly increased number of cases of tuberculosis in certain Continental States has been due to the shortage of fats.

"The Belgian Relief of the Emergency Aid reports that the Belgian people are in an appalling condition due to this insufficiency of foods and fats, the debilitated of all ages are dying, and hundreds of young girls are victims of tuberculosis.

"During my recent visit to New York a few weeks ago, I was informed by a Canadian physician, that Canadian soldiers to the number of several thousand had already been invalided home from the battlefields of Europe for tuberculosis alone. This is a condition our country will be confronted with at no late date, if it be not already upon us, when this following instance be considered. Recently in a company of 250 men of the new National Army at a nearby encampment, 43 were rejected on account of being tubercular. If we cannot care for these patients, and the ones developing the disease through the before-mentioned causes, they will play their part in the circle of tuberculosis transmis-

sion, and we will naturally have a still greater number of new cases.

"I may safely state that the reduction of the death rate from tuberculosis in the past twenty years has not been due to any particular drug, tuberculin or special medicine, but to rational and hygienic methods originating in the sanatorium method of treating the disease.

"With these conditions confronting us, I most heartily agree with the authorities on the treatment of the disease in the United States, that we not only retain what we already have in the way of sanatoria, but that we should make every effort to enlarge and add to them, in order that we may be at least partially prepared to accommodate the call that will be made by these poor unfortunates.

"In conclusion I would beg to remark, regarding the proposition to close one or two of the cottages during the period of the war, that this step be seriously deliberated upon. It seems to me that after all the effort and work that has been gone through by those who succeeded in establishing the Home and putting it in its present state of efficiency, that we should make all possible efforts to keep it at its maximum capacity.

"I feel perfectly confident in saying that there is no other institution, with the possible exception of one on the Atlantic seaboard, that is as substantially built, in an as accessible locality, and as generally equipped and arranged for the comfort of its inmates as this Home."

Upon taking into consideration the foregoing facts, I feel very strongly that what we have is worth keeping, and that we should endeavor to find some method to solve this one difficulty of procuring sufficient funds to tide us over this time of stress.

In response to Dr. Ender's report at its December monthly meeting, the committee of the City Mission Board on the Home for Consumptives responded with the following most interesting resolution:

"That henceforth, during the war, in filling vacancies occurring in the Men's Cottages at the Home for Consumptives preference shall be given men who have been discharged from the army or navy because of pulmonary tuberculosis. Carried."

The November edition of *The Spirit of Missions* is entirely exhausted. The editor will be grateful if any who have copies to spare will send them to Room 51, 281 Fourth avenue, New York.

The cornerstone of the new Church General Hospital, Wuchang, China, was laid on September 22nd.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The Rev. Joseph P. Morris, after an extended visit to the far East, under the auspices of the International Y. M. C. A., has returned home. During his absence Mr. Morris worked in India and Mesopotamia.

The Bishop announces a Clerical Luncheon at one o'clock Monday, January 7th, for further consideration of the work of the War Commission of the diocese. A general attendance of the clergy is asked for.

The Rev. Mr. Anthony has relinquished the charge of the promising Mission at Eddystone and has left to take up work in the Missionary Jurisdiction of South Dakota. The Rev. Mr. Macnamara is temporarily in charge at Eddystone.

The mid-winter banquet of the Associate Alumni of the Philadelphia Divinity School is announced for the evening of January 22nd, in the club rooms of the Church House. Dr. Stearly, Baptist Coadjutor of Newark, will be the chief speaker.

On Friday, November 16th, occurred the death of the Rev. Alex. C. V. Cartier, a colored clergyman, canonically connected with this diocese and one time rector of St. Thomas' Church, Twelfth below Walnut.

The Rev. George N. Holcombe has returned to the diocese, having accepted his appointment to the charge of Trinity, Collingdale. An expert in sociology and an authority on the "rural problem," the assistance of Mr. Holcombe in dealing with the problems of our Church in the rural districts will be invaluable to the diocesan authorities. It is to be presumed also that he will resume his place as special lecturer at the Philadelphia Divinity School.

The Men's Club of the Parish of St. Jude and the Nativity, Philadelphia, held its twelfth annual dinner on the evening of the 8th of November. In addition to the 100 members and friends in attendance, there were also present as special guests twenty-eight sailors from the Navy Yard and two soldiers, 130 in all. Mr. George B. Erskine, the president, was toastmaster and eloquent and

patriotic addresses were made by Hon. James A. Walker, Judge Raymond MacNeille and Hon. Joseph H. McLaughlin.

The Clerical Brotherhood is to be honored during the winter by the presence of two distinguished members of the faculty of Union Seminary, N. Y., February 25th, Dr. McGiffert, recently chosen the head of that institution and probably the foremost scholar in the field of Church history in the United States, is to be the speaker. In March Prof. Jackson, an Anglican scholar of repute, is to address the Brotherhood.

To adequately acquaint his people with the diversity of the missionary work undertaken in the diocese, the rector of Christ Church, Germantown, the Rev. Charles H. Arndt, has set apart the morning of the second Sunday in each month for the presentation of one and another of these "Causes" by those actively engaged therein. A special offering for the work presented will be taken at each of these services.

Bishop Rhinelander and Major J. Henry Scattergood were the speakers at the annual dinner of the Men's Club in All Hallows Parish House, Monday, December 3rd, when seventy-two members and guests were in attendance. The club is a community affair with about sixty-five members, holding monthly meetings for "literary, social and ethical purposes."

Several years ago Mrs. Mary Regina Brice gave to the Valley Forge Museum the money which with to purchase a collection of documents relating to the history of the Republic. This collection bears the name of the donor, and has been an object of the greatest interest to the thousands of visitors who have viewed these letters and papers which have such a personal relation to the men who made the Republic.

On the twenty-first Sunday after Trinity a \$50 Liberty Bond was placed on the Alms Basin at St. Matthew's Church, Eighteenth street and Girard avenue, in memory of William Coppes, Jr. The gift is from his family for the Endowment Fund of the Parish.

The Girls' Friendly Society reports a most successful year, especially in the interest shown in and help given to the missions of the Church. Nineteen of the associates and members are now at work in the mission field. Almost eight thousand dollars in money, besides boxes, the value of which was over seven thousand dollars, were distributed among the various fields, foreign and domestic, including work among negroes and that in the mountains of the South. This splendid showing is largely due to the leadership of Miss Margaret C. Maule, of Philadelphia, the head of the central department of the society.

During the Summer the parish of All Souls for the silent people we entertained four visitors from France—Messieurs Henri Gaillard, Edmond Pilet, Eugene Graff and Jean Olivier, who came over at the expense of the French Government to attend the Centennial Anniversary exercises of the Hartford School. It will be remembered that it was a son of France, Laurent Clerc, and a descendant of French Huguenots, Thomas Hopkins Gallaudet, who largely made possible the opening of the first school for the deaf in America at Hartford. Hence the interest of the French Government in this celebration.

The system of signs used in France being the same as that used in America, the audience had no difficulty in "listening" to addresses by all four men at an impromptu gathering in the Lecture Hall on the evening of the 23rd of July. M. Jean Olivier, of Rheims, gave a very vivid account of the sad bombardment of the wondrously beautiful cathedral which is across the street from his home.

All the gentlemen have since returned safely to France.

The sympathy of the diocese goes out to the Rev. Walter Jordan, rector of St. Martin's Church, Oak Lane, and his wife, over the loss of their son, Francis Jordan, 3rd, on November 21st. Young Jordan had made a fine record for himself at the Episcopal Academy and at the Wharton School of the University of Pennsylvania. For the past three years he had been in business in Philadelphia. His death came after a very brief illness. He was in his twenty-fifth years.

Dr. Jefferys and Mr. McHenry are rendering the diocese admirable service and, incidentally greatly forwarding the interests of the City Mission, through the publication of their most readable quarterly bulletin, *The City Mission*, the winter number of which has just been distributed. It is a high class magazine worthy in every way of the society for whose claims it pleads. In form, content and appearance it is

altogether to be commended and must win for itself speedily (on its merits) a large circle of constant readers.

The Clerical Luncheon and Round-table Conference in the clubrooms of the Church House Monday, December 3rd, attracted a company which taxed the full capacity of the rooms, several being unable to find seats at the tables. The lay members of the War Commission of the diocese were present as special guests. The Bishop of Rhode Island (Executive Chairman of the War Commission of the Church at large) was the principal speaker. The Rev. Mr. Remington, Suffragan Bishop-elect of South Dakota, also spoke. On motion of the Rev. F. C. Hartshorne, the gathering adopted unanimously by rising vote a resolution requesting the United States Food Administration to take steps to curb the waste of food involved in the serving of meals late at night in hotels and restaurants.

The Annual Joint Service of the Church Schools of the five neighboring Parishes in Germantown was held on Sunday afternoon, November 25th, at three o'clock, in Christ Church. The preacher was the Rev. Frederick Seymour, Rector of St. Philip's Church, West Philadelphia. The Rectors of the five Parishes have subscribed for a hundred dollar Liberty Bond in the name of the Schools. The bond is to go to the Endowment Fund of the Episcopal Hospital.

The Church School of St. Michael's, Germantown, has taken an action which speaks of loyalty to Parish and Country. The School has subscribed for a hundred dollar Liberty Bond, which when it is paid for is to be turned over to the Vestry as the beginning of an Endowment Fund for the support of the Parish House. We understand that the Men's Club has bought for the same purpose a Liberty Bond for fifty dollars.

The Vestry of St. Paul's Memorial, Oaks, reports the establishment of two Trust Funds.

First, "The Elisabeth Hildeburn Wetherill Memorial Choir Fund." The income of same to be used towards defraying choir expenses or for defraying any missionary or apportionment expenses at the discretion of the Rector. This trust was started by Mrs. Wetherill's husband, the Rev. Francis M. Wetherill, and has been added to by William H. Wetherill and Mrs. T. Ridgway Barker.

Second, "The Isabella Bloomfield Cresson Memorial Fund." The income of same to be used towards defraying the parish current expenses at the discretion of the Vestry. This Trust was started by Mr. and Mrs. Webster King Wetherill.

In the initial article of the December *Spirit of Missions*, Archdeacon Stuck pays this noble tribute to a hymn beloved by all Christians:

"O Come, All Ye Faithful" is sung at the Christmas festival in one language or another by all the Christian people in the world. The Christians of Japan and China, of the Philippines and India, in all their various tongues; the great Russian Church in the Greek; fifty-one different tongues of Africa; the great Roman Church in the sonorous Latin; fifty-nine different dialects of North American Indian, and I know not how many from Brazil to Peru and the islands of the great ocean; the ubiquitous English—all join that noble summons to rejoice at the Nativity of Our Lord. It rolls round the whole world as the sun lights the morning of Christmas Day. Yea, though it be mid-summer day at the Antipodes the chorus swells from Australia and New Zealand, and it bursts forth even from regions where the sun does not penetrate at all at that season, from the Lapps and the Greenlanders, from Herschel Island and Point Barrow. I do not know if there be any other hymn that is sung at one special season so widely translated as this is, and it thrills me to think of the sons of God all over the world joining with one thought and one voice, at one time, yes, and to one time, in hailing the Birth of the Son of God.

The Reverend Roger A. Walke, of our mission in Japan, has pointed out this interesting fact: The war has helped to bring Christmas before the Japanese. Much of the German toy trade has been captured by Japan. American buyers have told them what to make, and whatever is left over or rejected is placed on sale in the Japanese toy shops. "Merry Christmas" was all over Kyoto. Of course on all sorts of cards, and on pencils, boxes and note books, and Christmas tags on all sorts of toys. And as for Santa Claus—he was much too German to be Father Christmas!—there were hundreds of him, big and little, all along the streets. Practically every Sunday School prize had a Christmas message on it.

And as in old days, the children inevitably asked their elders, "What mean ye by all this?" and demanded some kind of answer, so it is in Japan today. Through trade, through present-giving, by divers' portions and in divers' manners, is the story of the Birth being told in Japan. And more and more are the young Japanese demanding to know what it means; and are seeking Him, to offer Him their treasures like other wise men.

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THE ACTIVITIES OF A RURAL CHURCH

How a rural church may serve the community and minister to widely scattered people is admirably illustrated by the work of the Rev. Caleb Cresson, the rector of St. Paul's Memorial Church, Oaks. In addition to his regular ministrations at the parish church, Mr. Cresson maintains services at three other points within what may be vaguely called his parochial limits; Audubon Union Chapel, Audubon Chapel and Pawling Chapel. None of these are, strictly speaking, officially under the control of the Corporation of St. Paul's, but in each case Mr. Cresson is the spiritual leader of the worshippers in these Chapels. The Union Chapel was built in 1829 by Mrs. Rachel Wetherill as "A House of Prayer for all Trinitarians," and marked the first effort in the neighborhood to establish regular religious worship. For practical reasons it is open only from May to November. The Audubon Chapel, built some thirty years ago, is used every Sunday by an average congregation of fifty and a Sunday School nearly as large. Its affairs are governed entirely by local Christian people representing various religious communions who by common consent unite in the ministrations of our Church. The work this Summer has been peculiarly gratifying and several baptisms and confirmations are reported. After being closed for nearly five years, Pawling Chapel, built some twenty years ago, has been reopened and a goodly congregation gathered of thirty or more for Evensong and Address each Sunday afternoon. All expenses are borne by the local people, who have put the Chapel in perfect repair and have shown their zeal in many other ways. During the summer eight persons have been baptized and a number are desirous of being confirmed. It is a work well worth encouraging.

THE VALLEY FORGE MUSEUM

In 1916 there were 4646 visitors to the Valley Forge Museum of American History. This is a remarkable exhibition of interest on the part of the American people, and an indication of what will be the result when the Patriots' Hall is built and the collections of the Museum are arranged for exhibition instead of being merely stored as at present.

Mr. Howard Pyle visited the Museum when it had only a fraction of the relics now exhibited, and found it so interesting that he abandoned his plans for the afternoon and spent hours with Mr. Burk in the discussion of the objects of interest. Since Mr. Pyle's death some of the choicest historic articles collected by him have been purchased for the

Museum by one of its most generous patrons. Last fall the Rev. Archibald Henry Sayce, of Oxford, the great oriental scholar, who is known the world over for his studies in the life and literature of ancient peoples, visited the Valley Forge Museum and was deeply interested in its collections illustrating the life and literature of the youngest nations. Before leaving Valley Forge he said to Mr. Burk, "I am happy to learn that you will soon have an adequate building in which to exhibit the priceless relics now in your Museum. I congratulate you on your excellent work."

We speak only of the visits of these two men, for they represent the historical spirit of Europe and America. Through the chaos they could see the vision, plan and purpose of the founder of the Museum and could appreciate the struggle of the past, the effort of the present, and the hope of the future. Better than most men they could value the relics collected, for they were trained observers, experienced collectors, and students to whom the most trifling objects, as estimated by the ordinary tourist, spoke out of the past with the living voices of their former owners. The judgment of such men is worthy of the highest consideration, and should be a mighty factor in urging the friends of the Valley Forge Museum to put forth every effort to give it an adequate building in which to exhibit the priceless relics of the builders of the Republic of the West.

If we had the money for the Patriots' Hall we could not hope to build it in less than a year. Before we can renew our constructive work the present room must be vacated, as it will be impossible to safeguard the relics during the building operations.

The present need of the Valley Forge Museum is a fire-proof building in which to exhibit the collections now and for the whole period of the construction

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of the Patriots' Hall. The Building Committee has approved the suggestion of the Rev. Mr. Burk that a portable steel building be purchased for the Museum and set up along the driveway between the Chapel and the Defenders' Gate. It is estimated that a building 28 by 60 feet can be purchased and erected for \$2000. When the Patriots' Hall is completed this building can be sold for almost its actual cost, the only loss being the concrete foundation and floor, or it can be retained as an Annex for some of the larger relics. One-tenth of the amount has been raised, and the Vestry has appointed Mrs. F. J. Allen to solicit contributions for this important work. On account of the continual advance in the cost of both material and labor every effort should be made to raise this fund at once, and thus to save money as well as to secure a building in which the Valley Forge Museum of American History may be better exhibited.

A cleryman in Utah has hit upon a happy solution of the Sunday School problem in summer time. He says: "We adopt the plan of having each class in turn act out a parable from the New Testament. We let them choose from the most dramatic of these, The Sower, The Last Judgment, The Good Samaritan, The Talents, etc. This plan requires the presence of but few teachers and preparation but once during the summer from each one. This week a class of small boys is rehearsing the parable of the Good Samaritan. Two robbers were chosen last Sunday from numerous enthusiastic candidates. A boy easy to lift was selected as the victim of the highway robbery which takes place as he reaches the platform. The robbers leave him there unconscious just before the priest arrives clad in a cotta. The priest throws up his hands in horror on beholding the prostrate victim, but fearing a return of the robbers hurries away. The Levite examines him more carefully, until a sudden noise from behind the organ arouses his fear of a like fate and he flees. Then a boy scout arrives, examines his wounds and applies the latest first-aid methods, a tourniquet to his leg, triangular bandages to his other injuries, and uses the fireman's lift to carry him away to safety. The scene at the inn gives us the opportunity to bring out the lesson. The Good Samaritan is thanked for having saved the robbed boy's life at the risk of his own. He promises not to call foreigners 'Dagos,' 'Greasers,' 'Bohunks,' etc., but to think of them as real neighbors. Thus the Sunday School is saved for the summer."

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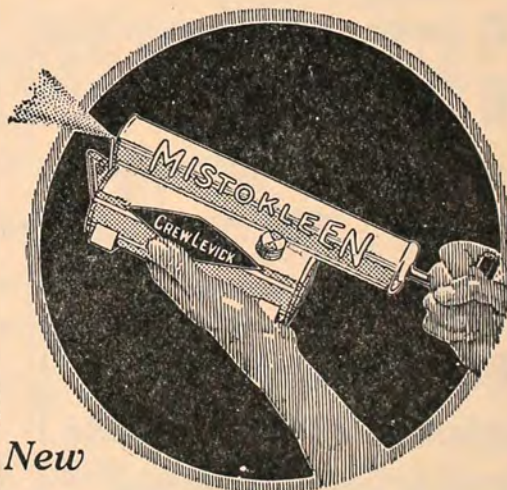
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